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London: LONGMAN and CO., Paternoster Row.

ENGLISH SYNONYMES

CLASSIFIED AND EXPLAINED.

WITH

PRACTICAL EXERCISES

DESIGNED FOR

SCHOOLS AND PRIVATE TUITION.

BY G. F. GRAHAM

AUTHOR OF "ENGLISH; OR, THE ART OF COMPOSITION"
"HELPS TO ENGLISH GRAMMAR"
"STUDIES FROM THE ENGLISH POETS" ETC. ETC.

..... Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum.

THIRD EDITION

WITH CORRECTIONS AND ADDITIONS BY THE AUTHOR.

LONDON
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.
1858

302. c. 35.

LONDON:
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE.

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PREFACE.

DR. BLAIR, in his "Lectures upon the English Language," says:—"The great source of a loose style is the injudicious use of synonymous terms." If we examine the style of most of the periodical and light literature of the day, we shall soon be convinced of the truth of this assertion. For one fault in construction or idiom, we shall find at least twenty incorrect applications of words. The want of a critical knowledge of verbal distinctions is obviously the cause of these errors. But though the foundation of this knowledge should undoubtedly be laid at an early stage of the study of language, and before the habit of using words in a loose way has become inveterate, it appears to be generally considered unnecessary for the young student, and is either neglected for other pursuits, or else is wholly excluded from systematic education.

The pernicious result of this neglect is found in the inaccuracy and looseness of style so generally prevalent. The present work has been written with a view to supply what the author believes to be a desideratum in Elementary Education; and though he is far from intending it should be regarded as complete, he hopes it will be found to contain principles sufficiently suggestive to enable those who use it to continue the study to any extent for themselves.

In this Edition, the work has undergone a thorough revision by the author, the number of Synonymes in Section IV. has been considerably increased, and a General Index has been added.

Bayswater, 1858.

PRACTICAL EXERCISES

ON

ENGLISH SYNONYMES.

INTRODUCTION.

It is a common observation, that there are no two objects in nature exactly alike: that however close their apparent resemblance to each other may be, the one will be found, upon examination, to possess some shade, some almost imperceptible tinge of difference by which it may be distinguished from the other. But it is not to the superficial observer that these nice varieties are evident. He who contents himself with a general or casual view of things must remain in ignorance of all those nicely distinctive properties of substances, which render them, in certain respects, independent of each other. He can have no knowledge of their peculiar qualities, but must look upon them as belonging to the general mass of natural matter; and though the most indifferent spectator cannot fail to be struck with

their more prominent properties, he can have no information respecting their distinctive character or uses. This observation is quite as true of art as of nature. Here, though the artisan exert his utmost skill to make one object exactly like another, we shall find, upon a close inspection, that he never wholly succeeds in his attempt. Some slight variety, in shape, form, colour, or weight, will be discovered, sufficient to distinguish the copy from the original. It may, indeed, be more difficult to distinguish between objects purposely constructed alike; still, however, the truth will remain, that a close examination will not fail to detect a peculiarity in substance, construction, dimension, or some other quality, sufficient to mark a difference between the two objects.

Of Nature's intention in making this wonderful variety in her works, it is not necessary here to speak, nor indeed is the present work suited for such a discussion. One reflection, however, which the consideration of this variety will naturally suggest to our minds, bears more directly upon the subject before us. It is this: that the very habit of indifference to an exact knowledge of distinguishing qualities, even in apparently trivial or insignificant objects, is the main cause of all that vague idea and indefinite conception, which is so common even among those who pass with the world for well-informed and well-instructed men. The extent to which this habit often prevails during our years of

education, and the extraordinary influence it has upon us throughout life, are scarcely to be credited. It is this almost inveterate indifference, acquired in early life, which causes us to rest satisfied with general rather than particular knowledge, originates so many indistinct conceptions, produces a positive and violent aversion from thinking, and thus exercises a most pernicious influence upon the intellectual character of the man.

If an infinite variety in the appearance of external things be admitted, it will follow that there must be, in like manner, a great variety in the meaning of those words which are their conventional signs. We must not, however, expect to find the same extent of variety in words as in things, because the system of generalization applied to language does not admit of the same extension. Thus, though the word *table* will represent, generally, a flat substance supported by legs, it will not stand for the many varieties of this piece of furniture which might be presented to the eye. In this respect, single words are imperfect; for, though some have undoubtedly a more specific meaning than others, they cannot express all the varieties of every species of things; all they can do is to supply us with general signs, which must be rendered specific by the addition of those qualifying terms which serve to modify their signification, and give them a more definite meaning.

But words, though they do not express individual

things, actions, or qualities, are found to approximate so closely in meaning, that it is no easy matter, in many cases, to distinguish them from each other. The leading idea contained in several belonging to the same class of meaning is so prominent, that the mind, in endeavouring to discover their differences, becomes dazzled by the more intensive property of the words, and neglects to examine the attendant shades by which the one may be distinguished from the other. It is not asserting too much to declare, that scarcely any give themselves trouble to search for those nice distinctions of meaning by which words are characterized; nay, we are certain there are few candid persons not ready to admit that they have hitherto contented themselves with *feeling* the difference between the signification of two words of a similar meaning, without having directed the least attention to the cause of that difference, or to any philosophical principle by which a distinction may be established between them.

It is of no weight to argue, that there is no necessity for the study of verbal distinctions, because many writers have composed with accuracy and elegance, who have never bestowed any attention on the philosophy of synonymy. Some are naturally endowed with a more delicate faculty of distinction than others; and such persons, from an almost intuitive sense of the exact meaning and application of words, are seldom likely to use them incorrectly; but it would be utterly absurd to infer from this

fact, that some general rules to guide the student in his choice and distinction of words, and in a proper use of them, would not be acceptable to those who are desirous of improving their style in elegance and precision. For, the habit of taking things for granted is not only highly unsatisfactory to an inquiring mind engaged in honestly searching for truth, but it is also replete with danger, and cannot but continually lead us into error. He who always places dependence on appearances, and never appeals to his own powers of reasoning or investigation, is sure to be constantly involved in difficulties; and though he may possibly be sometimes right, he never can explain why he is so, or guard against the recurrence of perplexities.

Accuracy of expression will naturally lead to accuracy of thought; for the practice of carefully examining the shades of difference between words is not only useful in regard to writing, but also exercises a most salutary influence upon the thinking power. Now, there are grounds to fear that language is, by many, considered as something existing of itself, and independent, rather than connected with its proper origin, or to be referred to a higher principle. In studying language we should never lose sight of the fact, that it is the visible and audible expression of the mind, and that, therefore, all the phenomena of language are to be referred, for their source, to the intellectual powers. It is, then, only by investigating the modes in which Nature

works in the human mind, and by patiently observing her operations, that we can expect to arrive at an accurate knowledge of the philosophy of expression. In these researches, the study of metaphysics is our only way to arrive at any satisfactory result; for from no other source can we acquire any solid information on this subject, nor upon any other principles can we safely proceed in our investigations. Though many scholars have displayed wonderful ingenuity and sagacity in philological research, which cannot fail to command the admiration of all who make this subject their study; no one has yet set forth a system of language referable to the human mind, and applicable to human expression; no one has yet tested the significations of words, their differences, their various classes of differences, and the causes of those differences, in such a manner as to reduce them to a system; or has laid down principles to serve as a basis upon which to ground a general and comprehensive classification of our language.

Though the author of the present work is far from pretending to supply this desideratum, he thinks it may be not wholly useless to mention some opinions he has long entertained on the subject, and to explain some principles to assist in forming a plan by which the unpractised writer may be enabled to avoid the looseness of expression so common with the majority of writers, and to compose in a clear and intelligible style.

It is to be observed, that in every department of science, a classification of its materials is one of the leading principles upon which philosophers have founded their systems. This is a natural and universal principle, drawn from our observation of external objects, and found not in one only, but in every department of natural science. An attempt to acquire solid information upon any other method of instruction will infallibly fill the mind with crude and confused ideas, and impart no sound or lasting knowledge. Hence the maxim "Divide et impera" (divide and conquer) has been successfully applied to every object of human knowledge, and hence it is generally received as the only safe road in which to proceed in every description of study.

Language, as well as other objects of study, has been subjected to the application of this principle. Grammarians have, accordingly, classified words under the various heads of nouns, verbs, particles, &c., as they observed their signification to possess certain properties. Thus names of things were classed as nouns, names of qualities as adjectives, and names of actions as verbs, &c. But though these classes may be sufficient for grammatical purposes, and though they *are* sufficient to distinguish the more striking differences of words, they are wholly useless when we wish to distinguish more nicely among those of each class, and between the exact shades of meaning in those more closely related to each other; that is, though there may be no difficulty in determining

between a verb and a noun, or between an adjective and a conjunction, we have no unerring principle upon which to found a difference between two nouns or two verbs which approximate closely in signification. Thus the difference between *an answer* and *to answer* presents no difficulty as to the grammatical distinction of their two natures; but if we wish to distinguish between *to answer* and *to reply*, we are immediately at a loss to determine their respective meanings, because we have no fixed principle upon which to proceed in our investigation of their difference.

It so happens that, in respect of synonymy, the English language presents the student with greater difficulties than any other language of Europe. This peculiarity may be accounted for by its structure, and by the circumstances which led to its formation. The difference of its materials, and the great variety of the respective modes of feeling and expression in those nations which contributed to its formation, are sufficient in themselves to explain the cause of this difficulty. In connection with this remark, it may be observed, that there are many words in our language which, on a superficial view, appear to convey precisely the same signification, and present, even to the scholar, no other than an etymological difference. This is the case with many pairs of words, one of which is of Saxon, and the other of Latin origin, such as: *freedom—liberty; happiness—felicity; help—assistance;* and many others. The notion which many entertain of such words is

that as they were respectively drawn from different sources, and as each word stood in its original language for the same idea, they have no difference of meaning in English. But this must be the notion of those who probably do not bestow much attention on the subject; for it requires but little reflection to convince us that such a fact would be an anomaly in the history of language, and strongly opposed to a first principle of nature. For even supposing that two words could have precisely the same meaning in the same language for a short space of time, it is altogether contrary to every law of language that they should continue in that state for any lengthened period. The intensity with which Nature is said to abhor a vacuum can only be equalled by her abhorrence of identity; an exact sameness is nowhere to be found among her works, and she seems to take delight in baffling every attempt to interfere with her dominion or oppose her laws. It cannot, however, be denied (in applying this law to our own case), that at the Norman conquest in 1066, many words were introduced by the conquerors into England which were identical in meaning with others in common use among the people of the country before the invasion. In fact, at that time, and during a considerable period after, two distinct languages existed in this island: one used by the lord, and the other by the tiller of the soil. But this state of things could not continue very long; for, by a natural law, as soon as the two

dialects amalgamated, and became one language, one of two terms which had till then identically corresponded, either lost a portion of its original meaning, or suffered some alteration in use; or, if this did not happen, it met with the common fate of all words so situated — it disappeared from the language. In this we see the direct effect of a universal law of nature, viz. the necessity for one of two identical things becoming altered, or else the impossibility of its remaining in existence.

There can be little doubt that the same principles of difference which our senses discover in the external world operate in the very constitution of the human mind; and that properties belonging to the nature of material bodies and external action find corresponding conceptions in the mind, and consequently, corresponding expressions in language. Thus, many words may be observed to differ from each other, as the *species* from the *genus*, as we may perceive between *to do* and *to make;* a very large class of words may be distinguished under the heads of *active* and *passive*, as between *ability* and *capacity;* the principle of *intensity* may be observed to operate in the difference between the words to *see* and to *look;* others have a *positive* and *negative* difference, as between *to shun* and *to avoid*, and many, which do not appear to depend on any uniformly acting principle, may be ranged under the head of *miscellaneous.*

The heads, then, under which the words explained

in the body of this work are arranged in their respective sections are:—1. GENERIC and SPECIFIC; 2. ACTIVE and PASSIVE; 3. INTENSITY; 4. POSITIVE and NEGATIVE; and 5. MISCELLANEOUS. It is not pretended that this classification is perfect or complete; but, in the absence of any other, it is hoped it may prove useful to the student, not only in supplying him with the information required concerning the words here treated, but in furnishing him with principles applicable to other pairs of words, not here explained, which may present him with any difficulty.

A very large class of synonymes may be ranged under the heads of GENERIC and SPECIFIC; that is, the one word will be found to differ from the other as the species from the genus: as in such words as *to do* and *to make; to clothe* and *to dress; praise* and *applause, &c.* But as these terms, *generic* and *specific*, may not be familiar to the generality of young students, it may be useful here to explain them. In their classification of natural objects, philosophers have divided them under three grand heads, or, as they are termed in scientific language, kingdoms. These kingdoms are divided into classes and orders. The orders again are subdivided into genera, and the genera into species. This system of classification, though it may not be applied so extensively to language as in natural philosophy, will in many cases assist in discovering differences not so easily perceived by the application of any

other principle. Rejecting the terms *kingdom* and *class*, we may consider the part of speech, as noun or verb, to represent the order; then the genera may be classed under each order as expressing some general or leading principle, and the species under the genus, as describing the latter more particularly. Let it be required to discover the difference between *to do* and *to make*:—Applying the principle above explained, both words will fall under the order verb:—as *to do* expresses general action, it will be the generic; and as *to make* describes a more specific mode of doing, it will be the specific term. By the same principle, *applause* will be a species of the genus *praise*, both belonging to the order noun. Again, *robust* will be a species of the genus *strong*, and belonging to the order adjective. In the exercises under this head, we have to do only with the genus and species, for the order, or part of speech, is equally applicable to both words, and will be of no assistance in our endeavour to determine their respective meanings.

It will be also necessary to explain the signification of the terms ACTIVE and PASSIVE as applied to the philosophy of synonymy, and under which head the words in the second section of this work are arranged. Many words possess an active or passive meaning, wholly independent of the grammatical sense of these two terms. A word that expresses a passive or recipient state may thus often be distinguished from one that contains the

same idea in an active state. Between many abstract nouns we shall find this principle to operate. This may be illustrated by the respective meanings of the two words *ability* and *capacity*. The idea of power is here common to both words, but the latter expresses a power of receiving, and has a recipient or passive meaning; whereas the former expresses a power to execute, and consequently has an active signification. Again, the idea of reason enters into the meaning of both the adjectives *reasonable* and *rational;* but the former qualifies a being who exercises reason, and the latter, one who possesses reason, and consequently, the difference between them is to be found in the active and passive meaning of each respectively. Lastly, even in the case of verbs, into which the idea of action more fully enters, we may frequently observe a difference in meaning dependent upon this principle. This may be exemplified by the two verbs *to keep* and *to retain*. We keep, by the exertion of our own power; we retain, from the want of power or will in others. We keep what we prevent others from taking, we retain what is not taken from us. In the first, we are in an active, in the second, in a passive state. It is undeniable that attention to this phenomenon would, in many cases, solve a doubt which might exist as to the exact difference in the meaning of words.

Another extensively prevalent principle in nature is that of INTENSITY. In the material world, its

effects meet us at every turn. Scarcely at any two moments does fire burn with exactly the same degree of heat, or does the sun shine with the same brilliancy without some intervening circumstance which modifies or increases its degree of brightness. We may then confidently look for the same principle in words which is applied so extensively to objects of sense. It must here again be remembered that this principle of intensity has no reference to *comparison*, as applied to a grammatical class of words, but imports a higher degree, as marked by the difference of meaning between two words in another respect similar. We find it not only in adjectives, but also in nouns and verbs, and indeed, in some cases, in prepositions. The distinction between the two adjectives *bright* and *brilliant* is marked by the intensive degree expressed in the latter word. Brilliant is bright and something more, or it expresses a higher and more intensive degree of bright. A difference of degree will also mark the distinction between the words *breeze* and *gale;* a breeze signifies a gentle wind; a gale, a stronger wind. Again, the difference between *to see* and *to look*, or *to hear* and *to listen*, will depend upon the same principle, the latter expressing a more intensive degree of the former. Whenever the differences between two words may be accounted for on this principle, such words may be termed synonymes of intensity.

A fourth class of differences may be formed

under the head of POSITIVE and NEGATIVE. Here also we find the same idea common to both words; but in the one it appears in a positive or independent form, whilst in the other it has a negative meaning. The two verbs *to shun* and *to avoid* will come under this head of differences. To shun means positively to turn from; whereas to avoid is merely *not* to go in the way of, and has a negative sense. The same remarks will apply to the difference of meaning between the two nouns *fault* and *defect*. A fault is something positively wrong; a defect is something negatively wrong. What is faulty has what it should not have; what is defective has *not* what it should have. This class may not be found to contain so many words as those above explained, but the principle will be frequently available in determining the difference of words which cannot be brought under another category.

But although some of the principles above explained will test the difference of a large majority of synonymous terms, there are, undoubtedly, many to which none of them will apply. The difference between two words will, in many cases, be so slight, and will consist in so nice and delicate a variation, that it can be explained only by the individual circumstances of the case. And here it must be confessed that the synonymous words explained in this manner lie open to the objection mentioned in another part of this introduction; for the student will here gain no further information than that given

him concerning the words themselves — he will acquire a knowledge of the difference between the two words under consideration; but that knowledge will be strictly limited to those words, and the explanation itself will not suggest any power of distinguishing between other words. Such terms are explained in the fifth section of this work, and are ranged under the head of "MISCELLANEOUS."

In concluding my remarks upon this classification of synonymous words, I must again repeat that I do not set forth this system as a complete or perfect classification of such terms, but that I have adopted it for want of a better, or rather for want of any existing arrangement. In all the works on synonymy which have fallen under my notice, I have in vain searched for some rule, the application of which would bring any required word under a certain class, and thus enable a student to ascertain its precise meaning, as distinguished from its nearest relative. As far as I am aware, no system of classification has been adopted by any writer on the subject. But though it is true that none of these writers has adopted such a classification as might suggest to the learner uniformly acting principles of difference, there can be no question that they were acquainted with these principles, for they have frequently employed them in their definitions. On the other hand, though the meaning of some words is explained in these works, in many instances, with great ingenuity and acuteness, many others are defined upon

very vague, and some upon very arbitrary principles. The student, it is true, may gain the information he requires with respect to certain words; but here his knowledge stops; it is restricted to the words immediately under consideration; nothing is done towards enlarging his views of the philosophy of language, nor is any rule given him by which he may for himself discover the real difference which exists between words apparently identical.

Every one who has had any habit or practice in composing must remember the doubts he has frequently entertained of the proper use of many words suggesting themselves in the course of writing. In all cases of this sort, there is a word, and but one word, which will exactly convey our meaning; but the difficulty is how to get at it. The writer lays down his pen—begins to think—becomes more and more embarrassed—till, at last, by some lucky association, a word, which he fancies the right one, strikes his mind, and he imagines the difficulty removed. Very far from it; another word, apparently as appropriate as the first, presents itself to his mind, and he is now more perplexed between the two than he was before puzzled about the one. With many, it now becomes a mere question of euphony, and the more harmonious word is adopted without hesitation. But the conscientious writer, though he may regard harmony as a very desirable attainment, cannot be satisfied with sound for sense, and he looks for some principle upon which he can

securely rely, to guide him in his choice. It is true, that he can search for the difference between the two words in some work of reference, and will probably obtain the required information, as regards the word itself, the precise meaning of which he wishes to fix; but he will not perhaps have written a few lines, before the same difficulty again presents itself, and he thus finds himself continually involved in the most discouraging perplexities. These observations will not, of course, apply to the careless writer. To him it is of little consequence in what form he exhibits his thoughts, or what words he employs in expressing them; however just may be his views on any subject, or whatever merit he may possess, either in novelty or originality of thought, his total indifference to accuracy of expression will not only cause him to fail in his attempts to make his readers understand him, but will produce much positive harm in their minds, by the looseness and inaccuracy of his style.

But to those who would write sensibly and carefully—who are not satisfied with sound for sense,—and who are honestly desirous of acquiring a clear and perspicuous style, the following rule may be useful:—Where a difficulty of choice in two or more words occurs, collect together all those which bear upon the meaning desired, and apply to them some of the principles above explained. It will be found, that some may be ranged under the class of generic and specific, others may belong to the active and

passive class, a third pair may be distinguished by the principle of intensity, others again may be to each other as positive and negative, and so forth. By thus applying some general principle of difference to words, the precise limits to the meaning of each will not be so difficult to ascertain, and the habit of testing their signification in this manner will soon produce a marked effect on the style of those who practise the rule.

There is one science intimately connected with the subject of synonymy, upon which it will be naturally expected that some remarks should here be made. I mean Etymology. A knowledge of the derivation of words is unquestionably of great service in enabling us to determine their meaning, and it may be confidently asserted, that they who are wholly ignorant of those languages from which English is derived can never have that clear conception of the primary signification of words which every good etymologist must possess. On the other hand, it should not be forgotten, that as words are continually undergoing some alteration in meaning, and in course of time acquiring an incrustation, as it were, of signification, we should not place too firm a reliance on a knowledge of their original meaning, in endeavouring to fix the exact limits of their modern acceptation. A love for antiquity and classical associations, however natural and admirable in itself, may, like all other strong passions, prove in some respects pernicious; and it is much

to be feared, that undue admiration for the beauty of ancient languages has, in many instances, caused us to underrate the qualities of our mother tongue. But we should remember, that in order to gain any sound knowledge of a subject, it is necessary not only to make ourselves acquainted with its origin, but also to be able to trace it through all the phases of its existence, a rule particularly applicable to language, the materials of which are so fluctuating and changeable. Now, the principles before explained do not belong to any one language in particular, but are applicable to every language on the globe, both ancient and modern; they are universal—they are founded in the very nature of things—they existed before any language was spoken, and we may presume that they will last as long as the world continues to exist. I would not have it supposed, that in making these remarks, I entertain any disrespect for the languages or literature of antiquity; so far from this being the case, I yield to none in my respect and veneration for the ancients; and I am impressed with a firm conviction, that antiquity is the source from which all the poets and philosophers of modern times have most copiously drawn. I would merely caution the young student against allowing his prejudices in favour of the ancients to interfere with the application of universal principles. Indeed, there can be little doubt that the ancients were as well acquainted with these principles as ourselves, for

every day brings to light some new proof of how much further advanced they were even in practical science than we are inclined to give them credit for; and we are not justified in inferring, because they have left us no distinct works upon this subject, that they were not aware of these principles, and did not apply them in the same way as the moderns.

It is not a little surprising that the English, who in some questions have displayed such admirable patience of research and sagacity of investigation, should have produced so few works on the subject of synonymy. During the last century, France reckoned a considerable number of writers on this subject; among others, Girard, Voltaire, D'Alembert, Duclos, Dumarsais, Diderot, Beauzée, Roubaud, Lavaux, &c. The German writers on synonymy are Eberhard and Maass. The Italians and Spanish have also directed some attention to this subject: among the former may be mentioned, Grassi, Romani, and Tommaseo; and among the latter, Huerta and March. The only English works on synonymy deserving of notice are, those of Dr. Trusler, Mr. W. Taylor of Norwich, and Mr. Crabb.* These are all books of reference, and not one of them is adapted to the wants of younger students, or in any way suited to the purposes of

* To these may be now added Dr. Roget's Thesaurus of English Words and Phrases classified, &c. London, 1852.

practical education. Dr. Trusler's book, published at London in 1766, was a partial abstract of the Abbé Girard's "Synonymes Français." Most of the articles are little more than translations from this work, and these are interspersed with some original definitions of some contiguous terms peculiar to ourselves. But many of his explanations are very vague; several of the terms which he defines are altered in meaning since his time, and others are growing, or have already become, obsolete. These objections are of themselves sufficient to render his work rather a matter of literary curiosity than a source of instruction. Mr. Taylor's work, which appeared in 1813, displays much learning. He has taken etymology as the basis of his definitions, but in so doing, he appears to have frequently lost sight of the modern acceptation of words, and consequently he has sometimes attempted to force on words a meaning which they do not really possess. Hence, many of his definitions and discriminations are purely arbitrary. For these reasons, his work was not so useful as he undoubtedly had the power of making it, and we believe that it never reached a second edition. But the largest work that we possess on the subject of synonymy is that of Mr. Crabb, who, in 1810, published his "English Synonymes arranged in alphabetical order." This is a work of much higher pretensions, and, as a book of reference, is unquestionably of great utility. There is, however, one point connected with its ex-

ecution which appears to interfere in some measure with its utility. One part of the plan of his work, is to compare four or five, and sometimes as many as six words of the same class of meaning, and explain their differences in one article. In doing this, all the words are so mixed up together, and their explanations so perplexed, that the student, who, it may be presumed, is searching for the exact meaning of a single word, often finds it utterly impossible to disentangle the one term from the many with which it is mixed up, and thus, in many cases, obtains no satisfactory information. It should be remarked, however, that this practice is not peculiar to Mr. Crabb, but is common to both the others as well as to all the foreign writers on the subject.*

In the present work, the author has purposely avoided comparing more than two terms in one explanation. This plan, with one or two exceptions, has been uniformly followed throughout the book. It has been adopted for two reasons; 1st, because, in writing, it is almost always between two words that any difficulty of choice exists; and, 2ndly,

* Besides the works above mentioned, there was published at Brunswick, in 1841, a work entitled "Synonymisches Handwörterbuch der Englischen Sprache für die Deutschen." The Author of this work is Dr. Melford, professor of modern languages in the University of Göttingen. This book, which is merely a translation of some of the principal articles in Crabb, with additional examples, contributes nothing whatever towards an improved knowledge of synonymy.

because the writer has been thus better enabled to give the inquirer a distinct conception of their real difference and respective limits, which could not have been so easily done, had he followed the practice of the beforementioned writers. Besides, as the object of this book is not so much to explain, as to lay down principles of explanation, this arrangement was unnecessary. The manner in which the book is intended to be used is as follows:—The explanations under each pair of words having been carefully and attentively read by the pupil, he should be questioned upon them by the teacher, and should be required to determine under which class they may be ranged; then, the exercises under each pair should be written out, the pupil introducing the word in the blank space; and lastly, other sentences of his own composition should be written, in which each of the words is to be employed in its proper signification. This practice will not only ensure an accurate knowledge of the difference between the terms, but also, a proper application of the terms themselves; and it will impress that difference, as well as the principle upon which it depends, so strongly on the learner's mind, that he will not be soon likely to forget them.

It would be superfluous to enlarge on the usefulness of such exercises as those here presented to the learner, were it not that this is the first occasion, as far as the author is aware, that a practical work on English synonymes has been offered to the public.

An admission that something of the sort is a desideratum, does not, however, amount to a conviction that it is necessary, on the same principle that it is much easier to allow that we are in the wrong, than to set about doing right. It may be therefore proper to make some remarks on the effect which a systematic study of synonymy is likely to produce, not only on the language and style of the student, but also as regards the general improvement of his mind and his habits of thinking.

Coleridge, in whose writings we may perhaps gather a greater number of valuable hints on education than from any other modern author, says in the Preface to his "Aids to Reflection," that a leading object of this work was "to direct the reader's attention to the value of the science of words, their use and abuse, and the incalculable advantage of using them appropriately, and with a distinct knowledge of their primary, derivative, and metaphorical senses; and in furtherance of this object, I have neglected no occasion of enforcing the maxim, that to expose a sophism, and to detect the equivocal or double meaning of a word, is, in the great majority of cases, one and the same thing." And, further, addressing the reader, he says: "Reflect on your own thoughts, actions, circumstances, and—which will be of especial aid to you in forming a habit of reflection—accustom yourself *to reflect on the words you use, hear, or read; their birth, derivation, history, &c.* For if words are not things, they are

living powers by which the things of most importance to mankind are actuated, combined, and humanised."

When we reflect on the circumstances in which all children are of necessity placed, and the bad example they continually have before them, in respect of language, from servants and others, it is not surprising that they begin at an early age to use words loosely and incorrectly. Though, in this particular, some have much greater advantages than others, all are to some degree affected by this example, and parents cannot well begin too soon to take measures to counteract its effects. If all the English we hear spoken around us during our infancy and childhood were correct, there would be, of course, no necessity for this injunction; but the contrary is so notoriously the fact, that there are very few in whom this pernicious example does not produce an inveterate habit, and whom it does not affect, in some degree, through the whole course of their lives.

There is one principle in education which should never be lost sight of, and which, notwithstanding its importance, does not appear sufficiently obvious to the minds, even of those who devote considerable attention to the subject. It should be remembered, before any study be commenced, that we have two objects in view: one, and this of the greater importance, the effect the study will produce as to the general improvement of the mind; and the other, its

practical utility as regards human comforts, or human intercourse. Now, the latter of these objects is that to which most men direct their attention, whilst the former holds but a second place in the opinions of many, and with the majority is considered wholly unimportant. The strength of mind to be acquired by a cultivation of the reasoning faculties is not so perceptible to the generality of mankind as those accomplishments which afford frequent opportunities of exhibition; and hence the exclusive attention paid to lighter accomplishments, and the comparative neglect with which the more valuable branches of education are treated.

The scanty information given to young students in all our schools, on the genius and character of the English language, would of itself be sufficient to warrant any writer in endeavouring to promote the knowledge of its nature and philosophy. It is a singular fact, that notwithstanding this unaccountable neglect of what ought to be considered an important branch of every Englishman's education, there are few who are not ready to admit the necessity of their closer acquaintance with their native tongue, and confess that a more accurate knowledge of their own language, acquired in early youth, would have better prepared them for many duties of common life they now feel utterly incompetent to fulfil. It is well known, that the usual course of *instruction* (as it is called) in the English language consists in making a pupil learn by heart the accidence and

syntax rules in Murray's Grammar, write out a few dictation exercises, and occasionally compose a theme. But for the more essential acquirements in the language, nothing is done; not a word is mentioned about the philosophy of construction; nothing on facility of expression, forms of idiom, formation of style, accuracy of expression from a proper choice of words, &c. &c. Again, on the subject of versification and poetry. There is not a single book extant which explains the various forms and varieties of English verse in a popular manner, and adapted to early education. It is true, that some scanty remarks on this subject are to be found tacked to the end of one or two of our grammars; but these are mere sketches, and far from sufficient for those who wish to acquaint themselves with the forms and styles of our best poets. On this subject, also, as on many others connected with early education, the most singular ideas prevail. It is thought by many, that an attention to versification is likely to lead young persons into the habit of scribbling verses, and to call them off from the more serious duties of life. It is forgotten that in cultivating an innocent taste, we are purifying the mind from low and grovelling propensities, instilling a love of the true and beautiful, and establishing a most desirable resource in after-life, and one of the best modes of securing an avoidance of vicious or degrading pursuits. The principles on which the present work is based are equally applicable to a poetical and a

prose style; that is, a careful, choice and accurate use of terms are quite as necessary in the former as in the latter form of composition; and though the versifier must not expect to find here everything he wants, it is presumed that an application of the principles here adopted may be of considerable service to him in his studies.

But the importance of the English language, both as a subject of philology and of particular study, is now becoming more generally acknowledged. It is high time, then, that something more should be proposed for the younger student than the mere grammatical exercise, or theme. Some mode of study is required which will make him exert his powers of discrimination in the use of words, and bring him into closer acquaintance with the beauties of his language, so that he may thereby acquire a relish for its characteristic power and genius. The attempt in the present work to supply that want is published with a confident hope that, whatever may be its defects, it may assist in giving an impulse to the study and promote the knowledge of that literature, which it should be every educated Englishman's boast to understand and appreciate.

SECTION I.

GENERIC AND SPECIFIC SYNONYMES.

THE principles upon which all the pairs of words in this section are discussed is the same as that adopted by natural philosophers in their classification of external objects. The whole natural world has been divided by them into three heads or kingdoms, viz. — 1, the animal; 2, the vegetable; and 3, the mineral kingdom; and each of these is again subdivided into orders, classes, genera, and species. Though, for various reasons, so comprehensive a classification cannot be applied to language, yet in investigating the cause of the difference between words which approximate in meaning, we shall frequently find it to depend upon this principle; that is, the one word will be found to specify precisely what the other expresses more generally. Indeed this occurs so often, that it may be confidently assumed as one mode of testing the difference between words, and thereby acquiring an exact knowledge of the limits of each. We find this difference between such words as *to bury* and *to inter:* the former being the generic, and the latter the specific word. Whatever is interred is buried, but what is

buried is not of necessity interred. To inter is a specific mode of burying; it contains the same idea as that which exists in *to bury*, but with the addition of certain accompanying ideas not found in the generic word.

Adjective—Epithet.

These words differ as the species from the genus. Every adjective is an epithet; but every epithet is not an adjective. *Epithet* is a term of rhetoric. *Adjective* is a term of grammar. The same word may be both an adjective and an epithet. In prose composition, the epithet is frequently put after the noun, as—Henry *the Fowler*, Charles *the Simple*, &c. In the first of these examples, the word "fowler" is, grammatically, a noun; rhetorically, an epithet; in the second, the word "simple" is both an adjective and an epithet. An epithet qualifies distinctively, an adjective qualifies generally. Much of the merit of style depends upon the choice of epithets.

Exercise.

"All the versification of Claudian is included within the compass of four or five lines; perpetually closing his sense at the end of a verse, and that verse commonly which they call golden, or two substantives and two ——— with a verb between them to keep the peace."

"From these principles, it will be easy to illustrate a remark of the Stagyrite on the ——— *rosy-fingered*, which Homer

has given to Aurora. This, says the critic, is better than if he had said *purple-fingered*, and far better than if he had said *red-fingered*."

"This consideration may further serve to answer for the constant use of the same ——— to his gods and heroes; such as the far-darting Phœbus, the blue-eyed Pallas, the swift-footed Achilles, &c."

"A word added to a noun, to signify the addition or separation of some quality, or manner of being, such as good, bad, &c., is an ———."

"I affirm phlegmatically, leaving the ——— false, scandalous, and villanous to the author."

Answer — Reply.

A reply is that species of answer in which an opinion is expressed. Every reply is an answer, though every answer is not a reply. An *answer* is given to a question; a *reply* is made to an accusation or an objection. The former simply informs, the latter confutes or disproves. When we seek to do more than inform — to bring others to the conviction that the opinions they have expressed are mistaken or unjust, we reply to their arguments. Witnesses who are examined on a trial do not reply to, but answer the questions put to them by the counsel, because, in such a case, information alone is required. The counsel for the defendant, in a trial, does not answer, but replies to the arguments used by the other party, because he seeks to prove that these arguments are false, and do not criminate his client.

Exercise.

During the night, the sentinel, hearing a rustling noise at some distance from him, demanded in a loud voice, "Who goes there?" and receiving no ———, immediately fired in that direction.

As I cannot proceed in this affair, without obtaining information on these points, I shall feel obliged by your ——— my letter at your earliest convenience.

Sir,—In ——— to the statements made in your letter of this morning, I must observe, &c.

The advocate, in his ——— to the charges brought against the prisoners, fully established their innocence; and they consequently were immediately discharged from custody.

"Perplexed the tempter stood,
Nor had what to ———"

How can we think of appearing at that tribunal, without being able to give a ready ——— to the questions which shall be then put to us?

Bravery— Courage.

Bravery is constitutional; *Courage* is acquired. The one is born with us, the other is the result of reflection. There is no merit in being brave, but much in being courageous. Brave men are naturally careless of danger; the courageous man is aware of danger, and yet faces it calmly. Bravery is apt to degenerate into temerity. Courage is always cool and collected. It may be, perhaps, said with justice, that the French are the braver, and the English the more courageous people.

Exercise.

King Alfred was conspicuous during the early part of his reign, for the ——— with which he resisted the attacks of his enemies, the Danes.

The first check which Xerxes received in his invasion of Greece was from the———of Leonidas and his three hundred Spartans, who disputed with him the pass of Thermopylæ.

Richard I. of England distinguished himself during his campaigns in the Holy Land, by acts of the most impetuous ———.

It requires quite as much——— in a minister to guide the state in safety, through all the political storms by which she is beset, as in a general, to insure victory to his country, amidst the difficulties and dangers by which he may be surrounded.

——— is impetuous ; ——— is intrepid.

A proper ——— is not confined to objects of personal danger, but is prepared to meet poverty and disgrace.

Bonds — Fetters.

Bonds is the generic term. *Fetters* are species of bonds. *Bonds*, from the Anglo-Saxon *bindan*, to bind, means whatever takes away our freedom of action beyond a certain circle. *Fetters*, from the Saxon *fæter*, is strictly what binds the feet; what hinders us from moving or walking.

Exercise.

"Let any one send his contemplation to the extremities of the universe, and see what conceivable hopes, what——— he

can imagine to hold this mass of matter in so close a pressure together."

"Doctrine unto fools is as ——— on the feet, and manacles on the right hand."

The ——— of affection which exist between parent and child can never be broken except by the most unnatural and detestable wickedness.

In this case, I am ——— by circumstances, and, however unwillingly, must remain an inactive spectator of the course of affairs.

His legs were so inflamed by the weight of his ———, and the length of time he had worn them, that when they were knocked off his feet, he was too weak to stand, and it was with some difficulty that he was prevented from fainting.

"There left me and my man, both bound together,
Till, gnawing with my teeth my ——— asunder,
I gained my freedom."

And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these ———."

Booty—Prey.

Booty is the generic, ***prey*** the specific term. They are both objects of plunder: but there is this distinction, that ***booty*** may be applied to various purposes, whilst ***prey*** is always for consumption. Soldiers carry off their booty. Birds carry off their prey. Avarice or covetousness incites men to take booty. A ravenous appetite urges animals to search for prey. In a secondary sense, things are said to be a prey to whatever consumes them, either physically or morally. Thus:—a house falls

a prey to the devouring flames. The heart is a prey to melancholy. Misfortunes prey on the mind.

Exercise.

The brigands having packed all the ——— on mules which they had brought with them, set fire to the premises, and quitted the spot.

The next day, the town was taken by assault; the ferocious assailants vented their rage upon the defenceless inhabitants by massacring them by thousands, and pillaging the churches and treasuries of the place, in which they found an immense ———.

There are men of ———, as well as beasts and birds of ———, that live upon and delight in human blood.

"A garrison supported itself by the ——— it took from the neighbourhood of Aylesbury."

Velleius Paterculus states that the sum produced by the ——— which Julius Cæsar brought to Rome was about fifty millions of pounds.

"Who, stung by glory, rave and bound away,
The world their field, and human-kind their ———."

Conduct—Behaviour.

Conduct refers to the general tenor of our actions; *Behaviour* respects our manner of acting on particular occasions, or in individual cases. Conduct is the result of our habits of thinking, and the standard of morals set up in our own minds; Behaviour is connected with the circumstances of the case. A good citizen conducts himself on all occasions wisely and temperately; soldiers behave

gallantly in an engagement. Our morals or temper influence our conduct. Our humour influences our behaviour. The conduct of Charles I. was marked by mild dignity. Queen Elizabeth's behaviour was undignified when she gave Lord Essex a box on the ear.

Exercise.

The ——— of the firemen was beyond all praise; they exposed themselves at all points to the raging flames, and exerted themselves to the utmost to subdue the fire, which soon yielded to their combined efforts.

A state of happiness is not to be expected by those who are conscious of no moral or religious rule for their ——— in life.

At the end of the half-year, the father received a letter from his son's tutor, expressive of his unqualified praise of his pupil's ——— during the six months previous.

The ——— of the whole school during the master's illness was most exemplary. By common consent, no boisterous or noisy games were allowed, and the pupils all moved about the house as quietly as possible, for fear of disturbing him.

His master parted with him with expressions of much regret, and begged that he would apply to him whenever he should require testimonials of character or ———.

Custom—Habit.

Custom respects things which are done by the majority; *Habit* those which are done by individuals. We speak of national customs, and of a man of indolent habits. It is a custom in England to leave town in the summer months. It is a

custom to attend divine service. It is a habit to take snuff, to smoke, &c. Habits will often arise from customs; for instance, the custom of going to church may produce habits of piety. The custom of driving in a carriage may produce habits of indolence. It is of great advantage when the customs of a nation are such as are likely to lead to good habits among the people.

Exercise.

The ——— of early rising is very conducive to health.

The ——— of giving money to servants does not prevail to the same extent as formerly.

In many parts of Germany, it is the ——— to dine as early as twelve o'clock.

Paley has said that "man is a bundle of ———."

The effects of good example and early ——— are equally visible in his conversation.

We have no distinct account of the origin of the Chinese ——— of cramping the feet of their women.

The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such ——— as shall ever afterwards remain.

The ——— of representing the grief we have for the loss of the dead by the colour of our garments certainly took its rise from the real sorrow of such as were too much distressed to take the care they ought of their dress.

Comparison — Analogy.

A *comparison* is made between two things that resemble each other in external appearance. An

analogy is the resemblance to be found between two things in the effects they produce, or in the relation they bear to other things. In a comparison, there are but two terms, the *one* put with the *other;* in an analogy there are always four terms, though, generally, only two are expressed. A King is analogous to a father; that is, the one bears the same relation to his subjects, as the other does to his children. The statement of a question in arithmetical proportion is a mathematical analogy. Thus: 2 : 4 :: 6 : 12; that is, the number *two* stands in the same relation to *four*, as the number *six* does to *twelve*. We may make a comparison between two trees or two men, because in them may be found an external likeness to each other. The arms of the human body are analogous to the branches of a tree, *i. e.* they stand in the same relation to the body, that the branches do to the trunk of the tree. The principle of analogy operates very extensively in all the mechanical arts; this has directed the formation of the cupola or dome, which is taken from the human skull; pillars from legs; thatching from hair; tiling from the scales of fish, &c.

Exercise.

There is something ——— in the exercise of the mind to that of the body.

It is absurd to draw a ——— between things which bear no resemblance to each other.

Plutarch has drawn a ——— between the characters of Julius Cæsar and Alexander the Great.

"If the body politic have any ——— to the natural, an act of oblivion were necessary in a hot, distempered state."

These two persons are so unlike in every respect, that I am surprised any one should ever have attempted to draw a ——— between them.

It is from the principle of ——— that words are used in a secondary sense.

The bark or outer covering of trees is ——— to the skin of the human body.

"If we will rightly esteem what we call good and evil, we shall find it lies much in ———."

The ——— between the keel of a vessel and the share of a plough has often been remarked and commonly used.

Duty — Obligation.

Duties arise from the natural relations of society —from our condition as human beings. Obligations are duties voluntarily assumed. We are equally bound to perform our duties and our obligations; but the former we cannot escape; the latter we may or may not contract. No man is exempt from duties. One who guarantees the payment of a sum of money contracts an obligation. He who marries, contracts new duties. Duties are between man and God; parents and children; husbands and wives; teachers and scholars, &c. When we promise, we contract an obligation. Duty is what is naturally due from one to another. An obligation is what we bind ourselves to do independently of our natural duties.

Exercise.

"So quick a sense did the Israelites entertain of the merits of Gideon, and the ——— he had laid upon them, that they tendered him the regal and hereditary government of that people."

I feel myself under so many ——— to my uncle, that I could not take so important a step without asking his advice.

It is the ——— of parents to attend equally to the moral and intellectual training of their children.

"Every one must allow that the subject and matter of domestic ——— are inferior to none in utility and importance."

If it be the ——— of a parent to educate his children, he has a right to exert such authority, and, in support of that authority, to exercise such discipline as may be necessary for these purposes.

The offices of a parent may be discharged from a consciousness of their ——— ; and a sense of this ——— is sometimes necessary to assist the stimulus of parental affection.

Fear— Terror.

Fear is the generic word. *Terror* is a species of fear. Fear is an inward feeling. Terror is an external and visible agitation. The prospect of evil excites our fear; we feel terror at the evil which is actually before us. We fear an approaching storm; the storm itself excites terror. Fear urges us to action; terror urges us to flight. Fear prompts us to prepare against the coming evil; terror urges us to escape it.

Exercise.

The ——— of some persons during a thunder-storm is so great, that it takes away all power of action, and renders them for a time perfectly helpless.

Whatever may occur in the mean time, I have no ——— for the result.

The poor boy felt such ——— at the sight of this hideous mask, that we had some difficulty in calming his agitation, and still more in persuading him that it concealed a human face underneath.

She has been extremely ill; and was for several days in such a precarious state, that ——— were entertained for her life.

The ferocious countenance and gigantic stature of the ancient Germans at first inspired the Roman soldiers with such ———, that Cæsar was obliged to use all his eloquence to persuade his men to oppose them in the field.

Among the many motives which prompt men to obey the laws, ——— of punishment is not the least strong.

The enemy shot through the walls and fortifications of the town, to the great ——— of the inhabitants.

Fancy — Imagination.

Fancy is the power of combining ideas — of bringing them together in such a manner as to produce novel and pleasing scenes for the mind to contemplate. *Imagination* is the power of endowing substances with qualities and faculties, which in reality they do not possess — of making them think, and speak, and act like beings of another order. The fancy only brings objects together in the mind; it regards but the outward appearance of things. The

imagination creates; it gives interest to the simplest and most insignificant things, by investing them with qualities which immediately render them objects of human sympathy.

Exercise.

Shakspeare's "Midsummer Night's Dream," and Pope's "Rape of the Lock," offer numerous instances of the elegant and exuberant ——— of these two poets.

In Homer and Shakspeare, ———, the true test of poetical power, is more abundant than in any other poets the world has ever seen.

——— is creative—lively—glowing; it animates all things which come within the sphere of its magic influence;—makes them think, and feel, and act, and suffer; ——— is whimsical and capricious, it combines strange, and sometimes incongruous elements. Fairies, monsters, gnomes, and spirits are its offspring.

The following extract from Drayton's "Muse's Elysium" is a charming specimen of a delicate ———:

"Of leaves of roses, white and red,
Shall be the covering of the bed;
The curtains, vallens, tester, all
Shall be the flower imperial;
And for the fringe, it all along
With azure harebells shall be hung;
Of lilies shall the pillows be,
With down stuft of the butterfly."

We have a striking example of Shakspeare's power of ——— in the following lines from "Julius Cæsar," Act I. Scene 3.

"I have seen tempests, when the scolding winds
Have rived the knotty oaks; and I have seen
The ambitious ocean swell, and rage, and foam
To be exalted with the threatening clouds."

Haste—Hurry.

Haste signifies heat of action. *Hurry* includes an idea of confusion and want of collected thoughts not to be found in haste. Hurry implies haste, but includes confusion or trepidation. What is done in haste may be done well, but what is done in a hurry can never be done accurately. Haste implies an eager desire to accomplish. Hurry, the same desire, accompanied with the fear of interruption. The derivation of *hurry* from the Anglo-Saxon verb *hergian* (to plunder) will illustrate the proper use of the word. It is the feeling that accompanies those who plunder and take flight.

Exercise.

He ran off in such a ———, that he spilt the ink all over his dress.

In our ——— to get on board in good time, some of the luggage was left behind, and we were obliged to proceed on our voyage without it.

As I have appointed to meet my brother in Paris, on the 28th of this month, I must ——— on my journey, or I shall arrive there too late to see him, as I know he will be obliged to start the next day for London.

If you wish the work to be finished by next week, it will be necessary to ——— it forward, and consequently it will be badly done; I should strongly recommend you to delay its completion for another week.

If you do not make ———, you will not finish your exercise by one o'clock.

Though I am in great ———, I cannot let slip this opportunity of informing you that every thing is going on to our greatest satisfaction.

A List—A Catalogue.

List is the generic, ***catalogue*** the specific term. ***A list*** contains no more than the names of things or persons recorded. ***A catalogue*** is a systematic list; it has a certain order which is not implied in ***a list.*** A catalogue is arranged alphabetically, or according to some determined principle. The reader will now perceive the difference between a list of books and a catalogue of books. A list of books will merely give their titles, put down without any attention to order. A catalogue of books will give not only the titles, editions, and dates of the books it contains, but will divide them under the several heads of History, Poetry, Philosophy, &c. &c.

Exercise.

"After I had read over the ——— of persons elected into the Tiers État, nothing which they afterwards did could appear astonishing."

The Roman Emperor Domitian kept a ——— of those whom he intended to put to death. Three officers of his court, having discovered that their names were among those devoted to destruction, formed a conspiracy against his life.

"In the library of manuscripts belonging to St. Lawrence, of which there is a printed ———, I looked into the Virgil which disputes its antiquity with that of the Vatican."

Take the ——— of music which was sent yesterday, and make a ——— of the pieces you want.

He was the ablest emperor in all the ———.

Some say the loadstone is poison, and therefore in the ——— of poisons we find it in many authors.

The ——— of paintings exhibited this year contains a greater number of pictures than we have ever before seen.

Manners—Address.

Address is a species of manners. Our *manners* signify the way in which we generally behave. An *address* is the mode of directing ourselves to one person. Those who loll on a sofa, whistle, and pay no attention to the requirements of others, are ill-mannered. Those who, in accosting others, hesitate, blush, stammer, and betray a want of self-possession, have a bad address. Manners are elegant or vulgar. An address is confident or awkward.

Exercise.

Many persons pay exclusive attention to intellectual pursuits, and are so enamoured of literature and science, that they neglect those external ——— which every well-bred person possesses, and which form an essential part in the character of a gentleman.

A good ——— is not to be acquired by any fixed rules; we must mix much in polished society, and acquire that confidence in acting and moving which the well-bred unconsciously possess.

It is very possible to be perfectly well ———, and yet to have an awkward ———; good ——— are the necessary result of our habits of thinking as well as acting—they are the colours, so to speak, of our moral and intellectual nature, exhibited externally—the outward effects of our inward turn of thought.

His education had been deplorably neglected; he was so ignorant of the lowest rudiments of knowledge, and so rude in ———, that we found it impossible to remain in his society.

An awkward ——— is perfectly compatible with a very amiable disposition, and is most frequently found in those who, either from peculiarity of physical temperament, or from defect of character, are of shy and reserved habits.

Negligence—Neglect.

Negligence is the habit of leaving undone. *Neglect* is the act of leaving undone. Negligence applies to a state or frame of mind. Neglect is applied to some individual person, or thing, to which we do not pay due attention. The neglect of our duties exposes us to censure. We are negligent in generals, we are neglectful in particulars. Negligent men are neglectful of their duties. Negligence is a quality which should never be suffered to grow up in children. The neglect of moral culture in youth leads to the most baneful effects in after-life.

Exercise.

"The two classes of men most apt to be ——— of this duty (religious retirement) are the men of pleasure and the men of business."

"By a thorough contempt of little excellences, he is perfectly master of them. This temper of mind leaves him under no necessity of studying his air; and he has this peculiar distinction, that his ——— is unaffected."

By ——— to do what ought to be done, we shall soon acquire habits of ———.

"It is the great excellence of learning that it borrows very little from time or place; but this quality, which constitutes much of its value, is one occasion of ———."

He who treats the counsels of the wise with ———, will be made to repent of his folly by bitter experience.

His ——— nearly caused his losing the situation.

The boy's ——— of his master's strict orders led to this consequence; the stable-door being left open, the horse broke loose, and bursting through the fence, trespassed upon a neighbour's property.

News—Tidings.

Tidings is a species of *news*. The difference between tidings and news is, that we are always more or less interested in tidings; whereas, we may be indifferent as to news. We *may* be curious to hear news, but we are always anxious for tidings. We receive news of the political events of Europe; but we receive tidings of our friends in their absence. No tidings have been received of the steam-ship *The President*, since she sailed from New York, in March, 1841.

Exercise.

"But perhaps the hour in which we most deeply felt how entirely we had wound and wrapped our own poetry in himself, was that in which the ——— of his death reached this country."

"Yusef reluctantly took up arms, and sent troops to the relief of the place; when, in the midst of his anxiety, he received ——— that his dreadful foe had suddenly fallen a victim to the plague."

"His parents received ——— of his seizure, but beyond that, they could learn nothing."

"I wonder that, in the present situation of affairs, you can take pleasure in writing any thing but ———."

"They have ——— gatherers and intelligencers distributed into their several walks, who bring in their respective quotas, and make them acquainted with the discourse of the whole kingdom."

"In the midst of her reveries and rhapsodies ——— reached Newstead of the untimely death of Lord Byron."

"Too soon some demon to my father bore
The ——— that his heart with anguish tore."

An Occasion—An Opportunity.

Opportunities are particular *occasions.* An occasion presents itself, an opportunity is desired. Opportunities spring out of occasions. When the circumstances of an occasion are favourable to our purpose, the occasion produces the opportunity. We may have frequent occasion to converse with a person, without getting an opportunity of speaking to him on some particular subject. We act as the occasion may require; we embrace or improve an opportunity.

Exercise.

"Waller preserved and won his life from those who were most resolved to take it, and in an ——— in which he ought to have been ambitious to lose it."

"'Tis hard to imagine one's self in a scene of greater horror than on such an ———, and yet (shall I own it to you?) though I was not at all willing to be drowned, I could not forbear being entertained at the double distress of a fellow passenger."

"If a philosopher has lived any time, he must have had ample ——— of exercising his meditations on the vanity of all sublunary conditions."

"Neglect no ——— of doing good, nor check thy desire of doing it by a vain fear of what may happen."

"A wise man will make more ——— than he finds. Men's behaviour should be like their apparel, not too strait, but free for exercise."

Have you ever heard what was the ——— and beginning of this custom?

"At the Louvre, I had the ——— of seeing the King, accompanied by the Duke Regent."

A Picture—A Painting.

A picture is a representation of objects. A painting is a representation by means of colour. Colour is essential to a painting, though not to a picture. Every painting is a picture, because it represents something; but every picture is not a painting, because every picture is not painted. Form, drawing, outline, composition, are the essentials of the picture: these, together with the colouring, make up the painting. In a secondary sense, the same distinction is to be observed. The poet paints in glowing colours. The historian draws a lively picture.

Exercise.

The historian draws such a lively ——— of the follies and vices of that period, that it is impossible to read his account without taking a deep interest in the events which he relates.

The art of mixing colours, as applied by the old masters in their ———s, is now lost to the world.

You cannot easily ——— to yourself any thing more unpleasant than my situation. In a foreign country, far from home and friends, and without money, I should have perished for want, had it not been for some benevolent merchants, who pitied my forlorn condition and supplied my necessities till I should receive remittances from England.

Most children are delighted with ———, and many will pore over them with rapture for hours together.

The prize destined for him who should make the greatest improvement in drawing, was a beautiful water-colour ——— by a first-rate artist, mounted and set in an elegant gold frame.

A Pillar—A Column.

A pillar is a supporting pile. A column is a round pillar. A pillar is smaller than a column. Columns may or may not support the roofs or arches of buildings. Pillars are always used in the sense of supporters. Pillars may be square, or even triangular; columns are always round. We say "Nelson's column," the "Duke of York's column," but the Doric or Ionic Pillar. We say a column of smoke, because it assumes a round form. Roundness is the distinguishing characteristic of the column.

Exercise.

"Withdraw religion, and you shake all the ——— of morality."

"Some of the old Greek ——— and altars were brought from the ruins of Apollo's temple at Delos."

"The palace built by Picus vast and proud,
Supported on a hundred ——— stood."

"The whole weight of any ——— of the atmosphere, as likewise the specific gravity of its bases, are certainly known by many experiments."

"A simultaneous crash resounded through the city, as down toppled many a roof and ———! the lightning, as if caught by the metal, lingered an instant on the imperial statue—then shivered bronze and ———!"

"I charge you by the law,
Whereof you are a well deserving ———,
Proceed to judgment."

"Ev'n the best must own
Patience and resignation are ———
Of human peace on earth."

"Round broken ——— clasping ivy twined."

Populace—Mob.

Populace is from the Italian ***popolazzo***, and signifies the lowest orders of the people taken collectively. ***Mob***, from the Latin ***mobilis***, moveable, characterises the fickleness of the populace. Both the words signify an assemblage of the people. When the lower orders meet peaceably, and disperse quietly, they are the populace. When the populace commit excesses, riot, or act tumultuously, they become the mob. The populace are vulgar, illiterate, and unrefined. A mob is noisy, riotous, and tumultuous.

Exercise.

Instead, however, of displaying any signs of dissatisfaction, the ——— received them with three hearty cheers, and the very best understanding prevailed during the whole day, between the people and the civil authorities.

When the new member reached the gates of the town, he was received with deafening cheers by the ———, who, unharnessing the horses from his carriage, dragged him to his hotel in the market-place.

"By the senseless and insignificant clink of misapplied words, some restless demagogues had inflamed the minds of the sottish ——— to a strange, unaccountable abhorrence of the best of men."

Several women and children, getting into the thickest of the crowd, were much bruised by the ——— before they could extricate themselves.

As the ——— began to show symptoms of a riotous disposition, a body of police was ordered to the spot, to prevent any outbreak.

"The tribunes and people, having subdued all competitors, began the last game of a prevalent ———, to choose themselves a master."

Posture—Attitude.

An *attitude* (contracted from *aptitude*) is an expression of internal feeling by that disposition of the limbs which is naturally suited to such an expression. A *posture* designates no more than the visible position of the body. We therefore speak of a horizontal posture, an erect posture, or a sleeping posture; and of an attitude of despair, an attitude of melancholy. If a painter wished to represent a figure in an attitude of devotion, he would draw him in a kneeling posture, with joined, outstretched hands, and eyes uplifted to heaven. An attitude always implies expression; a posture, in itself, has none. The attitude is the posture, with expression.

Exercise.

In this ——— of affairs, he determined no longer to hold out against the demands of the council.

He was shut up for three days in a dark closet, which was so small, that he was forced to remain the whole time in a most inconvenient ———.

The other nations, which had hitherto stood well-affected towards him, now began to assume a threatening ———, and he soon found himself hemmed in on every side by formidable enemies.

It is certain that no poet has given more graceful and attractive images of beauty than Milton in his various portraits of Eve, each in a new situation and ———.

The bishop was kneeling at the altar in ——— of the deepest devotion, and was so absorbed in meditation, that he did not hear the assassins' steps in the cathedral till they were quite close to him.

Praise—Applause.

Praise is the generic, and *applause* the specific term for the expression of our approbation. There is less reflection in applause than in praise. We applaud from impulse. There is reason in our praise. A man is praised for his general conduct, his steadiness, sobriety, &c. He is applauded for some particular action. Applause is spontaneous, and called forth by circumstances. We applaud one who saves a fellow-creature from drowning. We praise a boy for his attention to study, and obedience to his superiors.

Exercise.

It is far better to secure for ourselves the ——— of the wise and judicious than the ——— of the multitude.

This statement was received by the people with shouts of ———, and preparations were immediately made for the proper reception of this distinguished visitor.

The ——— of so eminent a scholar was for him a higher gratification than all the success he had met with.

The resolution met with general ———.

He was much ——— not only for his diligence and regularity, but also for his general good conduct.

"I would ——— thee to the very echo,
That should ——— again."

How many are greedy of public ———, and how little do they taste it when they have it!

The justice and moderation he discovered in the administration of the affairs of the island gained him the ——— and esteem of the inhabitants during the whole time he resided among them as governor.

Robber—Thief.

A *robber* attacks us openly, and takes away our property by main force. A *thief* enters our house in the dark, conceals himself, and takes away our property by stealth. The robber plunders; the thief steals. The robber employs violence; the thief, guile for the same purpose. The robber braves the laws; the thief fears detection. An active police may prevent the frequent occurrence of robbery; but thieves are more difficult to catch than robbers: nothing but an improved tone of morality will entirely banish thieving.

Exercise.

During the night, when all were asleep, some—— had entered the house, and stolen plate and jewels to the value of some hundreds of pounds.

Travellers in the mountains of Italy are frequently stopped by———, and stripped of all their property.

The country, which is very thinly inhabited, is infested with bands of——— who attack travellers in the open day, and escape, almost without fear of detection, to the mountain fastnesses with which the whole of this region abounds.

What was his surprise, on his return, to find that his desk and trunks had been broken open by ——— in his absence, and plundered of every thing valuable they contained!

"Take heed, have open eye, for——— do foot by night."

The whole of the property was taken from the warehouse between twelve and one o'clock, while the workmen were gone to dinner; and though every attempt has been made to discover the———, we have as yet been unsuccessful.

Safety—Security.

Those who are out of danger are in *safety;* those who are beyond the reach of danger are in *security.* Safety regards the present moment with respect to the past; security regards the future as well as the present. Security implies the absence of all apprehension; safety merely imports the absence of danger. Those who are in a vessel during a storm at sea are not in safety during the storm, nor are they in security from the dangers of the sea till they have reached the shore. Money is placed in fire-proof boxes for security.

Exercise.

"It cannot be ——— for any man to walk upon a precipice, and to be always on the very border of destruction."

"No man can rationally account himself ——— unless he could command all the chances of the world."

"For, as Rome itself is built on an exhausted volcano, so in similar ——— the inhabitants of the south tenanted the green and vine-clad places around a volcano whose fires they believed at rest for ever."

"I am now, my dear sister ———ly arrived at Vienna, and, I thank God, have not at all suffered in my health, nor, what is dearer to me, in that of my child, by all our fatigues."

"Whether any of the reasonings are inconsistent, I ———ly leave to the judgment of the reader."

"Who is there that hath the leisure and means to collect all the proofs concerning most of the opinions he has, so as ———ly to conclude that he hath a clear and full view?"

"As long as he was rich, none pried into his conduct; he pursued the dark tenor of his way undisturbed and ———."

Shape—Form.

The *form* of a thing is what results from the arrangement of the parts of its substance, and includes not only its exterior surface, but also its internal solidity. *Shape* refers to the entire surface of the form; not merely its outline, but its whole superficies. The form includes length, breadth, and thickness. The shape is merely what we can see of the outside. A marble has the form of a sphere, *i. e.* the qualities of rotundity and solidity. It has the shape of a sphere, because it presents a spherical surface to the eye or touch.

Exercise.

"God ——— man out of the dust of the ground."

Philosophers describe the earth as having the ——— of an orange, that is, like a flattened sphere.

"The first watches were not made round as they are now, but were of an oval ———, and were called Nüremberg eggs."

"Fathers and mothers, friends and relations, seem to have no other wish towards the little girl, but that she may have a fair skin, a fine ———, dress well, and dance to admiration."

"Gold will endure a vehement fire without any change, and after it has been divided by corrosive liquors into invisible parts, yet may presently be precipitated, so as to appear again in its ———."

"It stood still, but I could not discern the ——— thereof."

"The other ———,
If ——— it could be called which ——— had none,
Distinguishable in member, joint, or limb."

"The ——— of the locusts were like unto horses prepared for battle."

Talent—Genius.

Genius is a strong bent of the mind to some occupation in which the faculty of imagination is chiefly employed. Genius originates ideas, creates new forms, new expressions. *Talent* is employed in reducing to practice the ideas of others. Talent imitates faithfully, copies correctly, evolves diligently; but originates nothing. Great artists are geniuses. Great historians are men of talent. We speak of a genius for poetry, painting, music, &c.; and of a talent for mathematics, history, diplomacy. In genius, the imagination is exercised, in talent, the memory.

Exercise.

His ——— unfitted him for the every-day routine of ordinary life, and he longed for an opportunity to distinguish himself against the enemies of his country.

The unparalleled cruelty and intolerable severity of this general towards his soldiers made him generally detested; but he was a man of such ——— that the state could not dispense with his services, and he was appointed to take the command of the expedition.

In the greatest emergencies the greatest ——— are called forth.

Napoleon Bonaparte was one of the greatest military——— that ever lived; and he was born at a time in which the most favourable opportunities for the display of his ——— were afforded him.

The ——— of Homer shines like the morning star on the horizon of antiquity.

It is a melancholy reflection, that the most brilliant ——— are oftener employed in vicious pursuits than in furthering the cause of truth and virtue.

Temper—Humour.

Temper is fixed; *humour* is temporary. The former belongs to the permanent character of the individual, and exercises an influence, for good or for evil, over all the actions of his life; the latter expresses a state of mind produced by particular circumstances, and extends over a comparatively short space of time. The best-tempered men are occasionally in an ill-humour, and those of the worst temper have their moments of good-humour. The good-tempered are, of course, much more frequently in a good humour than those of a contrary disposition. Temper seems to be the principle: humour, its result. Cheerfulness has been defined—"An habitual good-humour."

Exercise.

My friend is a man of such excellent ———, that I do not think I ever saw him in an ill ———.

The moment he entered the room, I saw that something had vexed him, for he was in such an ill ———, that he seemed resolved to be pleased with nothing I could say or do.

Since my cousin's return, I find her very much altered; she has no longer the same even ——— for which she was so remarkable, but frequently falls into fits of ——— which make her far from an agreeable companion.

He was a man of very grave and reserved ———, but when in the ———, he could unbend, and be as communicative and agreeable as others.

Temple—Church.

Temple is the genus, *church* the species. A church is a Christian Temple. The gods of the ancients were worshipped in temples. The God of Christians is worshipped in churches. Church signifies "the house of the Lord;" temple is derived from *templum*, the Latin word for a building consecrated to the worship of a divinity. The word temple, however, is used by modern writers to signify the place where God chooses to dwell; in contradistinction from church, as conveying the idea of the place in which he is worshipped. This may be illustrated in the expressions, "the temple of the Lord;" and "the Christian Church." Since, however, God is omnipresent, it is evident that every church must be a temple, though every temple is not a church. The leading idea in temple is *place*, *i. e.* holy place. The prominent idea in church is *worship*, *i. e.* place of worship.

The word church is frequently employed in the sense of "an assembly of the faithful," or to specify a sect of Christians; as, "the church of Christ," "the church of England," the "Catholic church," &c. &c. The word temple is never so used.

Exercise.

In the earliest times, there appear to have been very few ——— at Rome, and in many spots the worship of a certain divinity had existed from time immemorial, though we hear of no building of a temple to the same divinity till a comparatively late period.

It is said that Ethelbert, on his conversion, gave up his own palace to the missionaries, and the ——— which they built adjoining it occupied the site of the present cathedral of Canterbury.

Henry the Second, the most powerful monarch of his time, having ended his contest with the ———, now looked forward to the enjoyment of peace and tranquillity.

The character of the early Greek ——— was dark and mysterious, for they had no windows, and they received the light only through the door, which was very large, or from lamps burning in them.

Vestige—Trace.

A *vestige* is properly the mark made by a footstep; a *trace* is a succession of marks. They both refer to indistinct appearances of bygone things or actions. A vestige is an isolated mark. A trace consists of a number of succeeding marks, partly obliterated, but still indistinctly connected. Vestiges are scattered; traces are followed. Vestiges are points by which we may trace. If a plough should be dug up on an uninhabited island, it might be considered as a vestige of its former cultivation. If, in the same island, the remains of hedges, old gates, tools, ruins of farm-houses, &c., were discovered, they might be looked upon as traces of agriculture.

Exercise.

Many ——— of the Roman dominion are still to be found in all the southern, and some of the northern countries of Europe.

In many parts of England, ——— of Roman roads, encampments, and fortifications have been discovered, which prove the state of perfection in arts, as well as arms, which the ancient rulers of the world had attained.

The walls of ancient Jerusalem were destroyed to their very foundations by the soldiers of Titus; so that the prophecy was literally fulfilled, that not a ——— of her former greatness should remain.

The patient, though he had suffered severely from his long illness, was now perfectly recovered; and neither his countenance nor frame bore the slightest ——— of the effects of the disease under which he had so long laboured.

Vice—Sin.

Sin is an offence against the commands of God. *Vice* is an offence against morality. Whatever is contrary to the Divine law is a sin; whatever is contrary to the precepts of morality is a vice. Sin has reference to the relation between God and man; vice refers to the relation between man and man. The harm we do ourselves by sin is, that we thereby incur the anger of our Maker. The harm we do ourselves by vice is, that we thereby render ourselves less capable of fulfilling our duties to our fellow-creatures. The same act may be both sinful and vicious; sinful, because it is contrary to the law of God; vicious, because it is injurious to society.

Exercise.

"If a man makes his ——— public, though they be such as seem principally to affect himself (as drunkenness, or the

like), they then become, by the bad example they set, of pernicious effect to society."

"Proud views and vain desires in our worldly employments are as truly ——— and corruptions as hypocrisy in prayer, or vanity in alms."

"Every single gross act of ——— is much the same thing to the conscience that a great blow or fall is to the head; it stuns and bereaves it of all use of its senses for a time."

"Virtue and ——— chiefly imply the relation of our actions to men in this world; ——— and holiness rather imply their relation to God and the other world."

"I cannot blame him for inveighing so sharply against the ——— of the clergy in his age."

"It is a great ——— to swear unto a ———,
But greater ——— to keep a sinful oath."

Way—Road.

Way is the generic term, and *road* is the species of way. According to Horne Tooke, road is the way which any one has rode (?) over. Way is from the Saxon *wegan*, to move; it is the line along which you move. A pathway—a high road. Instead of keeping the high road to a town, you may frequently go a shorter way across the fields. In like manner, abstractly, the high road to preferment is the way commonly taken; the way to preferment is the one which any individual may choose to adopt.

Exercise.

The nearest ——— to reach the village is along the high ———.

"The best and the surest ——— to accomplish your wish will be to engage a master, and read with him three or four hours a day."

"To be indifferent whether we embrace falsehood or truth is the great ——— to error."

"I am amazed, and lose my ———
Among the thorns and dangers of this world."

The real ——— to become rich is to be diligent and industrious.

The high ———to good fortune is through the prince's favour.

"Attending long in vain, I took the ———
Which through a path but scarcely printed lay."

The traveller had missed his ———, and lost himself in the mazes of an intricate wood.

"An old man who was travelling along the ——— , groaning under a huge burden, found himself so weary that he called upon death to deliver him."

Word—Term.

A word is a combination of letters conveying an idea. A term is a species of word; it is any word which is made the subject or the predicate of a proposition.* Nouns, adjectives, and verbs (in the infinitive mood) are terms, when they are used as the subjects or the predicates of propositions. In the proposition, "The wind blows," the word "*wind*," and the word "*blows*," are both terms. In

* See "English, or the Art of Composition," by the Author, p. 36.

the sentence, "The house was blown down by the violence of the wind," "*violence*," and "*wind*," though both words, are not terms, because they are not here used either as the subject or predicate of the proposition. The object of defining is to lay down the precise meaning of terms, and show the exact limits to which they extend. The word term is properly applied in defining. It is only to terms that we can apply a definition.

Exercise.

"In painting, the greatest beauties cannot always be expressed for want of ———."

"The use of the ——— minister is brought down to the literal signification of it, a servant; for now, to serve and to minister, servile and ministerial, are ——— equivalent."

Purity of style depends on the choice of ———.

"Among men who confound their ideas with ———, there must be endless disputes, wrangling, and jargon."

"Had the Roman language continued in common use, it would have been necessary, from the many ——— of art required in trade and in war, to have made great additions to it."

"Those parts of nature into which the chaos was divided they signified by dark and obscure names, which we have expressed in their plain and proper ———."

It is an affectation of style to introduce many technical ——— into our composition.

To augur — to forebode.

Augur, from the Latin *augurium*, refers to the superstition of the ancient Romans, by which they

pretended to predict future events. Forebode, from the Saxon *forebodian*, signifies to tell beforehand.

In distinguishing between the modern use of these words, it is to be observed that there is more of chance in augury, and more of reasoning in foreboding. Moreover, an augury may be for good or for evil, whereas foreboding is scarcely ever used in a good sense. It may be almost said that to augur evil is to forebode. Again, an augury is founded upon outward appearances; a foreboding is founded upon induction.

Exercise.

He never could take a bright view of any question; but whatever appearance it might present, he had always the unhappy knack of ——— some evil consequence from it.

The sun rose clear and bright; the morning air was pure and deliciously fresh; pearly drops of crystal dew stood glittering on leaves of the brightest green, and all nature seemed to ——— a happy result to the ceremony of this eventful day.

"This looks not well!" exclaimed the doctor, raising his head suddenly from the book which he had been examining with apparently the most intense eagerness for the last five minutes—"This looks not well! these characters ——— no success, either to the undertaking or to any engaged in it. I withdraw my name from among its supporters."

I saw by the smile on his countenance that he had succeeded in his wishes; and he soon after informed me that every thing ——— favourably, and that he had every hope of obtaining the situation.

To bestow— to confer.

To *bestow* signifies to place, or lay out; to *confer*, to bear towards or upon. The idea of giving is common to both these verbs. They differ in this— that the former is said of things given between persons in private life; the latter, of things given from persons in authority to those below them in rank. It is true that people of the same rank or condition of life are said to *confer* favours on each other; but then there is always in such cases an assumed inferiority on the part of the receiver. The king confers the honour of knighthood. Princes confer privileges. One friend bestows favours on another. We bestow charity on the poor. It is also to be observed, that these verbs are scarcely ever used with any other than abstract nouns. Honours, dignities, privileges, &c., are conferred. Praise, charity, kindness, pains, &c., are bestowed.

Exercise.

Princes should ——— dignities as rewards of merit, not, as is generally the case, with a view to secure their own interests.

I considered the whole affair so insignificant, that I have not thought it worth while to ——— another thought upon the subject.

Unless you ——— much time and attention on the subject, you will never succeed in comprehending it fully.

Wolsey rose rapidly in the king's favour, and accommodated himself with such facility to all Henry's caprices, that

the highest honours were ——— upon him, and all the affairs of state were soon intrusted to his management.

Great care was ——— upon his education.

It sometimes happens that even enemies and envious persons ——— the sincerest marks of esteem when they least design it.

"On him ——— the poet's sacred name,
Whose lofty voice declares the heavenly frame."

To bring — to fetch.

To *bring* is to convey to; it is a simple act: to *fetch* is a compound act; it means to go and bring. When two persons are in the same room, and one asks the other to *bring* him something, we must suppose the person addressed to be near the object required. In order to fetch, we must go to some distance for the object. Potatoes are brought to market. Children are fetched from school; i.e. when some one *goes* to *bring* them.

Exercise.

The parliament, however, maintained their power with continued success, and the king was at length ——— to his trial.

On the 20th of next December, just before the Christmas holidays, my father has promised that he will take me with him when he goes to ——— my brothers from school.

I have desired the servant to ——— your brother home from his uncle's at nine o'clock this evening.

If you will call upon me to-morrow at three o'clock, I shall be at home and glad to see you; but do not forget to ———

your books, as without them, you will not be able to take a lesson.

On the evening of the birthday, the prizes were all ——— into the drawing-room, and laid on a large table; the children being then placed on forms arranged across the other end of the room, each, in his turn, was told to ——— his prize from the table and take it to his seat.

This admonition at last produced the desired effect, and ——— him to a proper sense of his guilt.

What appeared to me wonderful was, that none of the ants came home without ———ing something.

I have said before, that those ants which I did so particularly consider, ——— their corn out of a garret.

To bury—to inter.

To *bury* is to conceal from public view; to *inter* is to put into the earth with ceremony. We bury in order to cover up; we inter from a religious motive. Interring is a species of burying. A miser may bury his money in a hole in his garden, or may bury his face in his handkerchief. Those who are buried with religious ceremonies are interred. We can scarcely say correctly that a man is interred in a tomb unless the tomb be below the surface of the earth. Dogs are never interred, though they are frequently buried. To bury is often used in an abstract sense: as to bury animosity, to bury hope, &c. To inter is seldom used abstractly.

Exercise.

The corpse of Henry V. was ——— near the shrine of Edward the Confessor; and the tomb was long visited by the people with sentiments of veneration and regret.

William I. caused the body of Harold to be ——— on the sea-shore, saying: "He guarded the coast when living; let him still guard it now that he is dead."

"The evil that men do lives after them,
The good is oft ——— with their bones."

It was formerly the custom in England to ——— the dead at some distance from any town or city.

The ashes, in an old record of the convent, are said to have been ——— between the very wall and the altar where they were taken up.

They determined thenceforward to live on good terms with each other, and to ——— all past animosities in oblivion.

The house suddenly fell in, and six of the workmen were ——— in the ruins.

To clothe—to dress.

To *clothe* is to cover the body; to *dress* is to cover it in a certain manner. Dressing is a mode of clothing. We clothe to protect our bodies from the inclemency of the weather; we dress in conformity with the custom of the country. The dress is all the clothes taken together. Savages are clothed in skins. In Europe, men are generally dressed in coats and trousers. The clothing, again, is the material. The dress is the manner in which it is made up.

Exercise.

Being exposed to the rigour of a severe winter, without sufficient ——— to protect him from the inclemency of the season, his health became so materially injured, that he never again recovered his strength, and died in the ensuing autumn.

The North-American Indians are generally ——— in buffalo skins, but on grand occasions they decorate their bodies with a profusion of feathers and shells.

The stranger presented a striking, and not unattractive appearance; he was ——— in a Spanish doublet, with slashed sleeves, a dark-brown mantle carelessly thrown over one shoulder, with a broad-brimmed hat drawn over his brow, and surmounted with a long plume.

"The ——— of savage nations is everywhere pretty much the same, being calculated rather to inspire terror than to excite love or respect."

"Some writers say that the girdle worn by the ancient Jewish priests was thirty-two ells long; according to others it went twice round the waist. The latter account seems the more probable, because in a warm climate, such a ——— would have been highly inconvenient.

To calculate—to reckon.

To *calculate* is the general science by which we arrive at a certain result. To *reckon* refers to the details of calculation in attaining a sum total or amount. Calculation is any operation whatever—not confined to arithmetic or geometry—by which a certain knowledge is arrived at. The astronomer calculates; the statesman calculates. The accountant reckons; the merchant reckons his losses or gains.

Exercise.

Astronomers are able to ——— eclipses with astonishing precision.

——— from the foundation of Rome to the birth of Christ, there are seven hundred and fifty-three years.

In chronology, there are two modes of ———; one, from the creation so many years before the birth of Christ, and the other, so many years from the birth of Christ up to the present time.

The epoch of the era of the Hegira is, according to the common———, Friday, the 16th of July, A.D. 622, the day of the flight of Mahomet from Mecca to Medina.

In England, in the seventh, and so late as the thirteenth century, the year was ——— from Christmas-day.

The Gregorian calendar was adopted in the Low Countries on the 15th [25th] of December, 1582: Francis, Duke of Alençon, having on the 10th of that month ordered that the day next following the 14th of December should be ——— as the 25th instead of the 15th.

The greater the number of elements that enter into a———, and the greater the discord among those elements, the more difficult must it be to arrive at anything like a certain result.

——— from last Monday, it will be eight weeks before we see him again.

To do—to make.

To *do* is the generic term to express action; to *make*, the specific. Making is a mode of doing. We cannot make without doing, though we may do without making. To do is more frequently used with abstract things; to make, with concrete. We

do right or wrong; we do our duty. Children make a noise; a carpenter makes a table. Again, to do is a simple act: to make is compound, as it implies thought and contrivance, and contains the ideas of formation and production.

N.B. Both these verbs are used idiomatically in a great variety of senses. These idioms do not, however, interfere with the above explanation, which is of their general acceptation.

Exercise.

What are you ———? I am ——— a silk purse for my brother.

He who ——— every thing in a hurry, can ——— nothing well.

Can I ——— any thing for you? Yes, I shall be obliged to you, if you will help me to ——— this card-box.

———ing well has something more in it than the fulfilling of a duty.

His copy was written neatly, his letters ——— handsomely, and no blot seen on his book.

Seneca says, our lives are spent either in ——— nothing at all, or in ——— nothing to the purpose, or in ——— nothing that we ought to ———.

As every prince should govern as he would desire to be governed, so every subject ought to obey as he would desire to be obeyed, according to the maxim of ———ing as we would be ——— by.

To divide—to separate.

To *divide* is to cut into parts; to *separate* is to place those parts at a distance from each other. Ob-

jects may be divided, and yet near; to be separated, they must be removed from each other. A hermit is separated from the rest of the world. Society is divided into classes. The highest are separated from the lowest classes. A man may divide his time into hours of study and hours of recreation. Divisions are natural, separations more violent. The year is divided into months, weeks, and days. Two vessels become separated in a storm. There cannot be a separation without a division, though there may be a division without a separation.

Exercise.

Alfred the Great ——— his time into three equal parts; allotting the first to prayer and pious exercises, the second to business, and the third to sleep and refreshment.

England is ——— from France by the English Channel.

The river Rhine ——— France from Germany.

Alexander Selkirk, from whose adventures De Foe took his story of "Robinson Crusoe," lived for several years on an uninhabited island in the Pacific Ocean, wholly ——— from human society.

Ireland is ——— into four provinces. Ulster is ——— from Munster by the provinces of Leinster and Connaught.

Opinions on the question of the Irish Union were ———, some holding that it should be immediately repealed, and others contending that the repeal would involve a ——— of the two countries.

If we ——— the life of most men into twenty parts, we shall find at least nineteen of them filled with gaps and chasms, which are neither filled up with pleasure nor business.

To doubt—to question.

We *doubt* within ourselves. The cause of our doubt is our imperfect knowledge. When we *question*, it is with the view that our doubt should be removed. By questioning, we endeavour to remove our ignorance, and thus resolve our doubt. Thus, we doubt the veracity of an historian; i. e. the knowledge we possess prevents us from assenting to the truth of his statements. If we set about resolving our doubts by inquiring into the truth of his writings, we question his veracity. We may doubt without questioning, but we cannot question without doubting.

Exercise.

There are many things of which it would be very irrational to ———, but there are also others which we may ——— with great reason.

The Pyrrhonians were a sect of philosophers, who not only ——— of every thing they saw and heard, but even of their own existence.

It is a ——— whether, if Hannibal had taken Rome, and destroyed the empire of the Romans, it would have been more advantageous for the human race.

I have never ——— his veracity, for I have too high an opinion of his regard for every thing honourable and just, to suppose him capable of saying any thing false.

Some truths are intuitive; such as, for example, "the whole is greater than its part;" "two straight lines cannot inclose a space," &c.: it would argue a want of common sense to ——— such truths for a moment; they are self-evident propositions.

He told me that he had never ——— that the prisoner had

committed the crime, although he was aware there would be great difficulty in convicting him.

To expect—to hope.

We *expect* what we think will probably occur. We *hope* what we strongly desire to happen. We may expect an occurrence which will give us pain, but it is not in human nature to hope for such an occurrence. Thus, I may expect—though I cannot hope—to hear of the death of a dear friend. Expectation regards merely the anticipation of future events without any reference to their being agreeable or otherwise. Hope is always accompanied with pleasure, and is employed upon those events which are likely to be attended with gratification to ourselves.

Exercise.

In the middle of the night, the storm raged with such violence, that none of the passengers ——— the vessel would outlive the gale.

The father had ——— that his son would occupy the same distinguished rank in his profession as himself.

Every man ——— one day to withdraw from the bustle and tumult of the world, and spend the remainder of his life in quiet ease.

He was doomed, however, to be cruelly disappointed; for he soon after received news that his son was dangerously ill, and that his death was hourly ———.

He had ——— that his friends would arrive in the course of the afternoon, and had prepared everything for their reception.

My cousin sailed for India some months ago: I ——— to hear soon of his safe arrival at Calcutta.

"Regions of sorrow, doleful shades, where peace
And rest can never dwell; ——— never comes
That comes to all."

"All these within the dungeon's depth remain,
Despairing pardon, and ———ing pain."

To finish—to conclude.

To *conclude* is a species of finishing; it means to bring to a close for a time, implying a possibility, if not a probability, that we shall continue the action. To *finish* is to cease from acting, with either no power or no intention of resuming. In reading a book, we may conclude when we come to the end of a chapter or paragraph; but we finish when we come to the end of the last page. A sermon which is divided into many sections may be concluded on one Sunday, and finished on the next.

Exercise.

He ——— his observations by calling the attention of the meeting to the marked improvement in the condition of the poorer classes in that part of the country.

According to the established rules of the society, the competitors had all ——— their pictures, and sent them in for exhibition by the 1st of May.

I have not yet quite ——— reading the book you were kind enough to lend me; but I have already begun the ——— chapter, and I hope to return you the volume by to-morrow evening.

The prizes were distributed among the successful candidates,

after which, the members of the society dined together; and the entertainments of the day were ——— by a dance.

Every evening, after his daily labour was ———, he occupied himself in reading; his master kindly supplying him with books from his own library.

This exercise must be ——— before five o'clock.

The great work of which Justinian has the credit, although it comprehends the whole system of jurisprudence, was———, we are told, in three years.

"Destruction hangs on every word we speak,
On every thought, till the ———ing stroke
Determines all, and closes our design."

To give—to grant.

To *give* is the simple term which expresses the act of conveying property from one individual to another. To *grant* implies a previous desire expressed by the receiver of the gift. We give on common occasions. We grant on occasions of importance. Permission, requests, favours, prayers, petitions, &c., are granted. Meat, clothes, wine, &c., are given. We grant what we have the power of witholding. To give is not necessarily coupled with such a condition.

Exercise.

Having the most confident anticipation that his petition would be ———, he incurred many unnecessary expenses; great, then, was his mortification on learning, that instead of presenting his petition to the king, the minister had ——— the document to his secretary without even reading it through.

Three more days were ——— to the prisoner to collect evidence for his approaching trial.

We are all required to ——— a portion of our substance towards alleviating the sufferings, and providing for the wants, of the poor.

Those who cannot ——— reasons for their ordinary actions have scarcely a right to be treated as rational persons.

These desperate men, who had led an abandoned life, had long ceased to be recognised as citizens; and a war ensued in consequence of the republic refusing to ——— their demand to be admitted to the rights of citizenship.

If you will but ——— me this favour, I shall hold myself bound to you through life.

"He heard, and ——— half his prayer;
The rest the winds dispersed."

Nature ——— us many children and friends to take them away; but takes none away to ——— them us again.

To gain—to win.

To *gain* is a generic—to *win*, a specific term. These words express different modes of acquiring possession, and are to be distinguished by the circumstances which respectively attend them. We *gain* with intention, we *win* by chance. We may reasonably count upon our gains. Our winnings depend upon fortune. We do not gain, but win a prize in the lottery. We do not win, but gain a fortune by continued attention to business. A victory may be both gained and won: gained, as concerns the endeavours of the victors; won, as far as it was a question of chance which fortune decided in their favour. Credit, friends, power, influence, &c., are gained. A race, a wager, a prize, &c., are won.

Exercise.

He determined to deposit a portion of his weekly——— in the Savings' Bank, in order that he might have some provision against sickness or old age.

Those who ——— large sums of money by betting, or in lotteries, seldom apply them to useful purposes.

My cousin, who is inferior in abilities to many of his schoolfellows, was much surprised on being informed, after the examination, that he had ——— the prize.

Though I have looked into several books of reference, I can ——— no satisfactory information on this subject.

How often do we strive to ——— things which possess no real advantages!

The horse who ——— the race dropped down immediately after reaching the goal, and expired in a few minutes.

Neither Virgil nor Horace would have ——— so great a reputation in the world, had they not been the friends and admirers of each other.

Where the danger ends, the hero ceases; and when he has ——— an empire, the rest of his story is not worth relating.

To have—to possess.

To *have* is the generic term; to *possess* is a species of having. He who possesses has, but he who has does not always possess. What we have does not always belong to us, and therefore we cannot dispose of it according to our will. We have entire power over what we possess, and it is peculiarly our own. What we have does not remain long ours, but is continually shifting, as money, which

circulates in all classes of society. What we possess is permanently our own, as an estate or a house. We are masters of what we possess, but not always of what we have.

Exercise.

I ——— a small parcel at home belonging to you, which shall be sent to your house early to-morrow morning.

He is in all respects an excellent man, and ——— every desirable quality.

What has become of the books which were delivered here yesterday? I ——— them up stairs in my library, and you shall ——— them before you go home.

He must be extremely wealthy, for besides funded property to a large amount, there is scarcely a county in England in which he does not ——— an estate.

How many sheets of paper will you require for your exercise? I ——— three, but I think I shall want one more.

When the will was opened, it was found, to the great surprise and astonishment of all his relations, that he had left everything he ——— to a perfect stranger.

He found, after paying all his debts, that he ——— literally nothing left for himself.

To help—to assist.

To *help* is the generic term, and expresses a simple act; to *assist* is a specific term, and expresses a mode of helping. A man is helped at his labour; assisted in any intellectual pursuit. Help is more immediately wanted than assistance. Help is wanted in labour, danger, difficulties, &c.; assistance is re-

quired in the pursuit of some study, or the performance of some work. When a man is attacked by robbers, he calls for help, not for assistance. He who rescues a man in this situation from danger helps him; but if he should do more—if he should second his endeavours to put the ruffians to flight, or to capture some of them, he assists him. In fine, he who is suffering is helped; he who is doing is assisted.

Exercise.

It is said that the author was materially ——— in his work by a friend, who carefully revised his manuscript, making many corrections, and supplying several deficiencies.

Had it not been for a friend, who ——— him out of his difficulties, he must have gone to prison.

In the middle of the night, I was awakened by loud cries of "———! ———!" I immediately started up, and hastening to the window, I saw just in front of the house a single traveller attacked by two ruffians.

He was on the point of yielding to the superior strength and skill of his antagonist; when, seizing my sword, I hastened to his ———, and soon turned the scale of victory in his favour.

"Their strength united best may ——— to bear."

"'Tis the first sanction nature gave to man,
Each other to ——— in what they can."

To leave—to quit.

To *quit* is a species of to *leave*. In *leaving* a place, we merely go away from it; in *quitting* a

place, we go away from it with the intention either of not returning, or, at any rate, not for some time. It is then evident that we cannot quit without leaving, though we may leave without quitting. In leaving, the idea of what is left is prominent; in quitting, the person who acts is uppermost in the mind. A man *leaves* his house early in the morning for his business; he does not return at his usual hour; and upon inquiry, it is found that he has *quitted* the country.

Exercise.

" Such a variety of arguments only distracts the understanding; such a superficial way of examining is to ——— truth for appearances, only to serve our vanity."

Dogs have frequently evinced their fidelity, even to the remains of their masters, by not ———ing the spot where they are laid.

" Why ——— we not the fatal Trojan shore,
And measure back the seas we cross'd before?"

I shall ——— my house for a month this autumn, but I shall not be obliged to ——— it before next Christmas.

" Then wilt thou not be loath
To ——— this paradise; but shalt possess
A paradise within thee, happier far."

" He who is prudent ——— all questions on minor matters in religion and politics to men of busy, restless tempers."

" The old man, taking my hand in his, looked earnestly in my face, 'I feel I am not long for this world,' said he, 'but I ——— life without regret, where I have met with nothing but vexation and sorrow, and I look forward with confident hope to another and a better world.'"

" The sacred wrestler, till a blessing giv'n,
——— not his hold, but, halting, conquers heaven."

To punish—to chastise.

Punishment is the generic term. *Chastisement* is a species of punishment. Chastisement always proceeds from a superior to an inferior in rank or condition; not so punishment, which is a compensating principle, and applies generally. A man may be punished for his misdeeds by his inferiors, or even by himself. Our own reflections are sometimes our severest punishment. The immediate object of chastisement is to improve the person chastised. The proper object of punishment is that the community should benefit. Thus, children are chastised, malefactors are punished. Chastisement is intended to amend the individual; punishment to repair the mischief done to society by the crime.

Exercise.

No species of ——— had the least effect upon him; he seemed not to be affected by it in the same way as others, and set all authority of his superiors at defiance.

He confessed, however, that this was a well-merited ——— for his former follies; and resolved from that moment to compensate by his future good conduct for his past irregularities.

The master had severely ——— the scholars several times before for the same fault, and determined not to let this occasion pass without making an example.

The laws against thieves and burglars were more strictly enforced than ever, and offenders were ——— with the utmost rigour.

On several occasions, the father had ——— his son with such severity that the neighbours had been obliged to interfere.

To put — to place.

Put is to *place* as the genus to the species. To put is the generic, to place, the specific term. Placing is a mode of putting. We place with intention: what we place, is generally meant to remain for some time in its position. When we put a thing in a particular situation, we place it. A plant may be put into a flower-pot, and then placed in the greenhouse. All the parts of a clock may be put together, and the clock then placed in the hall.

Exercise.

"I had a parcel of crowns in my hand to pay for Shakspere; and as she had let go the purse entirely, I ——— a single one in, and tying up the riband in a bow-knot, returned it to her."

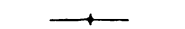
"Nydia smiled joyously, but did not answer; and Glaucus ———ing the violets she had selected in his breast, turned gaily and carelessly from the crowd."

"Then youths and virgins, twice as many, join
To ——— the dishes, and to serve the wine."

"In saying this, he presented his snuff-box to me with one hand, as he took mine from me in the other; and having kissed it, with a stream of good-nature in his eyes, he ——— it in his bosom, and took his leave."

"Our two first parents, yet the only two
Of mankind, in the happy garden ———."
"'Twas his care
To ——— on good security his gold."

"He that has any doubt of his tenets, received without examination, ought to ——— himself wholly into this state of ignorance, and throwing wholly by all his former notions, examine them with a perfect indifference."



To reprove—to rebuke.

A rebuke is a species of reproof. When we rebuke or reprove we express strong disapprobation. A rebuke is given by word of mouth, whilst a reproof may be expressed in a variety of ways. A father who has reason to find fault with his son's conduct may reprove him by letter, or by means of a third person, as well as verbally. There is more of impulse in a rebuke, more of reason in a reproof. Our anger or indignation prompts us to rebuke. The wish to convince another of his fault induces us to reprove. A rebuke is given on the spur of the moment; a reproof may be conveyed some time after the fault reproved. For this reason, rebukes are not so effectual or so convincing as reproofs.

Exercise.

Though his father had ——— him several times in the course of the day, the son persisted in his idleness; and when the examination took place, he was found unable to answer a single question correctly.

Confident of success, he had embarked all his property in a wild speculation, and lost every thing he had in the world. It was now too late for ———, and all his friends could do for him was to assist him, as well as their means would allow, to patch up his broken fortunes.

"He who endeavours only the happiness of him whom he ———, will always have the satisfaction of either obtaining or deserving kindness."

The popular story of the plan which Canute the Great adopted to ——— his courtiers for their abject flattery in styling him lord and master of the winds and ocean, is well authenticated, and is mentioned by many respectable historians.

To ridicule — to deride.

Both these words include the idea of laughter, but the purposes of laughter differ in each. In *ridiculing*, we laugh in order to correct. In *deriding*, we laugh with a view of exposing. Ridicule is good-humoured; it is often employed to work an improvement. Derision is malicious; it is the gratification of a malignant feeling. Mistakes which provoke laughter are sometimes ridiculed; the foolish and absurd are frequently derided. We ridicule when we are amused; we deride when we are piqued or offended. It is wrong to ridicule serious things, but it is much worse to turn them to derision.

Exercise.

The entreaties of the unfortunate prisoners for water to quench their burning thirst were neglected or ——— by the guards, and consequently scarcely ten survived the horrors of that dreadful night.

The efforts which he made to regain his equilibrium were so ———, that the whole company burst into a loud laugh.

Many persons have a strong tendency to turn everything

into ———: were this inclination is not checked, it is often productive of very serious consequences.

"Satan beheld their plight,
And to his mates thus in ——— called:
O friends, why come not on those victors proud?"

To ——— any one for a personal deformity is a certain sign of a base mind.

Though it was growing dark, and they were passing through a dangerous part of the country, the guide appeared perfectly insensible to the probability of their being attacked, and ——— the fears of the travellers, marched boldly before them.

He was stung to the quick by the ——— in which his companions held his opinions, and he determined to take the first opportunity of separating himself from them.

"Those who aim at ———
Should fix upon some certain rule,
Which fairly hints they are in jest."

To try—to attempt.

To *try* is the generic, to *attempt* is the specific term. We cannot attempt without trying, though we may try without attempting. When we try, we are uncertain as to the result; when we attempt, it is always with intention. We may be indifferent as to the result of a trial, but we never attempt without a desire to succeed.*

* An endeavour is a continued or a repeated attempt. Though a single attempt be fruitless, yet we may at last succeed in our endeavours. An endeavour implies a partial failure in the attempt.

Exercise.

"If we be always prepared to receive an enemy, we shall long live in peace and quietness, without an ——— upon us."

"At length, as if tired of ——— to escape, the lion crept with a moan into its cage, and once more laid itself down to rest."

"There is a mixed kind of evidence, relating both to the senses and understanding, depending upon our own observation and repeated ——— of the issues and events of actions or things, called experience."

"I ——— to seize him, but he glided from my grasp."

"Though Boccaccio and Petrarca followed Dante, they did not employ themselves in cultivating the ground which he had broken up, but chose each for himself an un ——— field, and reaped a harvest not less abundant."

"A natural and unconstrained behaviour has something in it so agreeable, that it is no wonder to see people ——— ing after it. But, at the same time, it is so very hard to hit when it is not born with us, that people often make themselves ridiculous in ———ing it."

"Whether or not (said Socrates on the day of his execution) God will approve of my actions, I know not; but this I am sure of, that I have at all times made it my ——— to please Him."

To worship—to adore.

Worship is the generic term. *Adoration* is a species of worship. There appears in adoration a strong sense of our own inferiority; for it is always accompanied by an attitude expressive of humility. In worshipping, the prevailing feeling is the superiority of the object worshipped. In worship-

ing, we pay homage to the power, wisdom, and goodness of the Creator; in adoring, we express our own weakness and dependence on Him. There is no attitude peculiar to worship; it is included in the usual forms of prayer and thanksgiving. In adoring, we prostrate ourselves.

Exercise.

"Let Indians, and the gay, like Indians, fond
Of feathered fopperies, the sun ———;
Darkness has more divinity for me."

"He loved to keep alive the ——— of Egypt, because he thus maintained the shadow and the recollection of her power."

"Menander says that God, the Lord and Father of all things, is alone worthy of our ———, being at once the maker and giver of all blessings."

"The ——— of God is an eminent part of religion, and prayer is a chief part of religious ———; hence religion is described by seeking God."

"Adorned
With gay religions, full of pomp and gold,
And devils to ——— for deities."

"By reason man a Godhead can discern,
But how he should be ——— cannot learn."

"In the earliest times there appear to have been very few temples at Rome, and in many spots, the ——— of a certain divinity had been established from time immemorial, while we hear of the building of a temple for the same divinity at a comparatively late period."

"It is possible to suppose, that those who believe in a supreme, excellent Being, may yet give him no external——— at all."

Ancient—Antique.

Ancient is generic—*antique*, specific. *Ancient* qualifies the manners, institutions, customs, &c. of the nations of antiquity. *Antique* refers to the style of their works of art. Ancient architecture signifies the abstract science as it existed among the ancients. Antique architecture refers to the style of building among the ancients. We speak of an antique coin, an antique cup, or gem; and of ancient laws and customs. An ancient temple is one built by the ancients; an antique temple is one built in the style of the ancients. Ancient is not modern; antique is not new-fashioned.

Exercise.

The room had a very ——— appearance; the furniture was old and worn, the walls hung with tapestry, and the ceiling adorned with relievo.

"The seals which we have remaining of Julius Cæsar, which we know to be ———, have the star of Venus over them."

The remains of an ——— temple have been lately found in the neighbourhood of the modern town, and in the vicinity, many remains of Roman handicraft have been discovered.

The poems of Homer throw great light upon the domestic manners and customs of the ——— Greeks.

"With this view, Lorenzo appropriated his gardens, adjacent to the monastery of St. Marco, to the establishment of a school or academy for the study of the ———."

"I leave to Edward, Earl of Oxford, my seal of Julius Cæsar; as also another seal, supposed to be a young Hercules, both very choice ———s, and set in gold."

Several tribes, as ——— tradition asserts, were natives of the Hellenic soil: two, viz. the Pelasgi and the Hellenes, are especially mentioned by Herodotus.

"But seven wise men the ——— world did know;
We scarce know seven who think themselves not so."

Clear — Distinct.

Objects are *clear* when there is sufficient light to enable us to perceive their general form; they are *distinct*, when we can discern their parts, or separate them from surrounding objects. Suppose, during the twilight of a summer evening, an orange is lying in a dish with some other fruit; there may be light enough for me to see it clearly, that is, to perceive its general form and colour; but when, lights being introduced, I am enabled to form a just idea of its exact shape and colour, and can distinguish it from the other fruit — I see it distinctly.

Exercise.

There are many objects we may see, even in hazy weather ———ly, without being able to see them ———ly. A telescope will often make what is ———, ———.

The night was so bright, and our glasses so good, that we were able to perceive Saturn's ring most ———ly.

In this country, the English language should form a ——— branch of education, and should be regularly and systematically studied.

One thing is quite ———, that without some knowledge as to the management of the propelling power, the whole machine must have proved useless.

The vessel now spread all her sails, and was ———ly seen approaching the harbour.

In about half an hour, the spectators, with which the whole shore was lined, ———ly saw seven men on the raft, one of whom was waving a handkerchief tied to a pole, as a signal of distress.

"Whether we are able to comprehend all the operations of nature, it matters not to inquire; but this is certain, that we can comprehend no more of them than we can ———ly conceive."

I now understand ———ly what you mean.

Entire—Complete.

The word *entire* respects the whole substance of an object considered collectively; it qualifies that which has all its parts: the word *complete* has reference to the appendages of an object, considered apart from the object itself; it qualifies that which wants nothing that properly belongs to it. An entire week consists of the seven days of which it is composed, taken together. On Friday, the week wants another day to make it complete. An entire work consists of a certain number of volumes. A complete work contains everything that can be said on the subject of that which it treats. Books of travels which are published without maps cannot be called complete.

Exercise.

The embassy did not occupy an ——— house, but were accommodated with temporary lodgings in the viceroy's palace.

Having received this reinforcement, the army was now ———, and it was determined to march immediately against the enemy.

He was so careless of his property, that, every time he went to sea, it was necessary to purchase for him a new and ——— set of mathematical instruments.

The ——— session has been occupied in frivolous discussions on questions of secondary importance.

Many of the houses in that country are built ——— of wood.

When another row of houses is built on the north side, the square will be ———.

My apprehensions were ———ly removed by this intelligence.

"And oft, when unobserved,
Steal from the barn a straw, till soft and warm,
Clear and ———, their habitation grows."

Exterior — External.

That which is outside, but yet forms part of a substance, is its *exterior*. What is contiguous to the exterior is *external*. The skin of a nut is its exterior, and the shell its external covering. The exterior of a house is what we see of the house itself from without; such as the brick walls, ornaments, colour, &c. The external parts of a house refer to the garden, stables, offices, &c. by which it is surrounded. Morally speaking, a man's exterior is the visible expression of his mind within, and has reference to his countenance and manners. One who is particular in the arrangement of his

dress, house, furniture, pictures, &c., pays much attention to externals.

Exercise.

The way in which men proceeded in the formation of abstract language was, to take words used originally to designate the states and actions of ——— nature, and employ them to express the various faculties and conditions of the mind.

We should never judge any thing by its ———, but in order to ascertain its just value, we should defer our opinion till we become acquainted with its real merits.

Though he is a man of rough ———, you will find, on a closer acquaintance with him, that he has an excellent disposition, and much merit.

A considerable part of the popular religion in all countries is found to have consisted of ——— ceremonies.

The ——— forms of social life are necessary to keep alive feelings of kindness and benevolence among members of the same community.

"Shells, being exposed loose upon the surface of the earth to the injuries of weather, to be trodden upon by horses and other cattle, and to many other ——— accidents, are in course of time broken to pieces."

Extravagant — Profuse.

Etymologically, *extravagant* is *wandering out of* the right way; and *profuse* is *pouring forth* our substance. We are extravagant when we spend more than we can afford. We are profuse when we give away in excess. Profusion is a mode of extravagance. We are extravagant in the cost of what we spend for ourselves; profuse in the quantity we

spend upon others. A man displays extravagance in his dress, plate, books, pictures, &c., and he displays profusion in his dinners, entertainments, presents, &c., to his friends. One who is extravagant in his language uses inapplicable, forced expressions. One who is profuse in his thanks says more and repeats oftener than is necessary.

Exercise.

He had acquired so many expensive habits, and was so ——— in his expenditure, that he soon found his fortune wholly inadequate to supply all the wants his artificial mode of living had created.

Every sensible man will be inclined to doubt the judgment of him who is ——— in his praises of what he is but little acquainted with.

By ——— liberality and frequent entertainments to the people, the cunning demagogue contrived to raise himself to an unprecedented height of popularity.

The apartment was decorated with the most exquisite taste and the greatest magnificence; on all sides, a ——— of fruit and flowers met the eye, and the senses were simultaneously ravished with the sweetest perfumes and the softest music.

"New ideas employed my fancy all night, and composed a wild, ——— dream."

"Cicero was most liberally ——— in commending the ancients and his contemporaries."

Frail — Brittle.

Substances which are apt to break are *frail*; those which are apt, in breaking, to split into many irregular particles, are *brittle*. The form or

shape of an object may make it frail, though the material of which it is constructed be not brittle. Brittle is a quality essential to the nature of certain materials; frail is applied to those which are put together, or formed in such a way as to be easily broken. A reed, or a hastily-constructed house, is frail; glass, coal, shells, &c. are brittle substances. What is frail snaps; what is brittle breaks into many parts by collision. Frail is used in a secondary sense, as applied to the moral weakness of human beings. Brittle is scarcely ever so used.

Exercise.

Though drenched with rain, and exhausted with excessive fatigue, we were obliged to set to work immediately, and construct something to serve as a temporary shelter from the inclemency of the weather. A ——— hovel, made of deal boards, hastily nailed together and covered with matting and remnants of old sails, was our only dwelling for some months after our arrival.

Nelson, though possessed of perhaps as much personal bravery as any man that ever existed, was of a ——— and weakly constitution; and it is well known that he never went to sea without suffering severely from sickness.

The shell-basket, though it had been packed with the greatest care, was so ——— that it was found broken into a thousand pieces when we arrived at the end of our journey.

Glass of every kind would be much more ——— than it is, if it were not subjected, immediately after it is fashioned, to the process of annealing.

"When with care we have raised an imaginary treasure of happiness, we find at last, that the materials of the structure

are ——— and perishing, and the foundation itself is laid in the sand."

"These," said Harley, "are quotations from those humble poets who trust their fame to the ——— tenures of windows and drinking-glasses."

Great—Big.

Bulk that is capable of expansion is big when expanded. *Great* is applied to every species of dimension; so that *big* is a species of great. There is the idea of rotundity in big, which does not of necessity belong to great. An animal, a bottle, a balloon, may be called big. The frog that swelled herself out, asked her young if she was *bigger* than the ox. A great house is one that has much length, breadth, and height. In a secondary meaning, power, knowledge, strength, &c., are represented as great. Big is not often used in a moral sense. We have, however, a year "big with events," and "big with the fate of Cato."

Exercise.

This bag will not be ——— enough to hold all we wish to put into it.

The ———er the difficulty, the more should we endeavour to overcome it.

This hat is not ——— enough for him—it hurts his head.

The bottle which he brought with him was ——— enough to hold water for the whole party.

How ——— is the pleasure of doing good, is known only to the benevolent and charitable!

Hamilcar is said to have founded a ——— city, which he

destined to be the capital of the Carthaginian Empire in Spain, at a place called the White Promontory; but this was probably superseded by New Carthage, and its situation is now unknown.

"At one's first entrance into the Pantheon at Rome, how the imagination is filled with something ——— and amazing!"

"An animal no ———er than a mite cannot appear perfect to the eye, because the sight takes it in at once."

His younger brother, whom I had not seen for three years, was now grown a ——— boy, and was old enough to go to school.

Heavenly — Celestial.

The Latin word *cœlum* (heaven) leads us to the idea of its natural appearance of hollowness or concavity. *Heaven*, from the Anglo-Saxon *heafan* (to heave, or raise up), points to height, moral or physical, as a leading idea. *Celestial* and *heavenly* are adjectives derived, respectively, from these two nouns. Hence, *heavenly* refers rather to what is sublime and exalted, whilst *celestial* is applied to the natural phenomena of the heavens. Thus we speak of the celestial globe, celestial bodies, &c., and of heavenly music, heavenly joys, &c. The expressions celestial music, celestial joys, &c., are also used, but not exactly in the same sense. Heavenly music raises us above our mortal condition. Celestial music is the music supposed to be heard in heaven, considered as the abode of the just. In the

former, we have the idea of something sublime and superhuman; in the latter, we have the idea of place.

Exercise.

Abstracted from all the cares and anxieties of this world, he fixed his mind intently on the ——— joys of a future state, waiting with patient, though longing anxiety for the moment which should dissolve him for ever from all earthly ties.

The artificial contrivance called a ——— globe is a hollow sphere, on the surface of which are represented the stars and constellations, each in its proper situation.

The countenance of St. Cecilia is painted glowing with enthusiasm, and rapt in a "fine frenzy," and her ——— features are directed upwards, while she seems to catch the divine inspiration which fills her soul.

"As the love of heaven makes one ———, the love of virtue, virtuous, so does the love of the world make one become worldly."

"There stay, until the twelve ——— signs
Have brought about their annual reckoning."

High — Tall.

High is the generic; *tall* the specific term. What is tall is high, but what is high is not of necessity tall. That which attains considerable height by growing is tall. So we speak of the height of a tall man. The reverse of high is low, the reverse of tall is stunted. We may say, a high house, a high church, &c.; and a tall girl, a tall horse, a tall tree, &c. Metaphorically, tall is sometimes used for high, as in the phrase, "a tall spire."

Exercise.

"Reason elevates our thoughts as ——— as the stars, and leads us through the vast spaces of this mighty fabric; yet it comes far short of the real extent of even corporeal being."

"Two of far nobler shape, erect and ———,
Godlike erect, with native honour clad,
In naked majesty, seemed lords of all."

"Prostrate on earth their beauteous body lay,
Like mountain firs, as ——— and straight as they."

"The ———er parts of the earth, being continually spending, and the lower continually gaining, they must, of necessity, at length come to an equality."

"They that stand ———, have many blasts to shake them,
And, if they fall, they dash themselves to pieces."

"——— o'er their heads a mouldering rock is placed,
That promises a fall, and shakes at every blast."

"When you are tried in scandal's court,
Stand ——— in honour, wealth, or wit,
All others who inferior sit,
Conceive themselves in conscience bound
To join and drag you to the ground."

"They lop and lop, on this and that hand, cutting away the ———, sound, and substantial timber, that used to shelter them from the winds."

Laudable — Praiseworthy.

Laudable is the generic; *praiseworthy* the specific term. Things that are generally entitled to praise are laudable; when circumstances make an action deserve praise, it is praiseworthy. What is laudable is so under all circumstances; what is praiseworthy is so only under certain circumstances. The

merit of what is laudable lies in the abstract nature of the thing. The merit of what is praiseworthy depends upon the circumstances of the case. In praiseworthy, there is an implied reference to the agent. More generally, motives are qualified as laudable, and actions as praiseworthy. Ambition, confidence, &c., may be laudable. To encourage trade, and discourage immorality, are praiseworthy in a king.

Exercise.

"Nothing is more ——— than an inquiry after truth."

"Ridicule is generally made use of to laugh men out of virtue and good sense, by attacking every thing ——— in human life."

"He had in general a ——— confidence in his own judgment, and never took advice."

"Firmus, who seized upon Egypt, was so far ———, that he encouraged trade."

"Affectation endeavours to correct natural defects, and has always the ——— aim of pleasing, though it always misses it."

"But who shall say that the feelings which produced such emotions even in such men were not ——— and good?"

Lucky — Fortunate.

Lucky is a generic; ***fortunate*** a specific term. Though both these words are employed to qualify those persons to whom things turn out as they wish, there is this distinction between them. Those are properly called ***fortunate*** who are continually suc-

cessful in their undertakings. *Lucky* refers to that which is pure hazard and wholly unexpected. A fortunate man obtains what he wishes and hopes to gain. A lucky man gets what he may desire, but does not expect to gain. The fortunate merchant grows rich by successful speculations; the lucky man becomes rich by a prize in the lottery, or by an unexpected legacy.

Exercise.

After many fruitless attempts, I was at last so ——— as to find him at home; and having obtained an interview, I explained my views to him, and solicited his interest in my favour.

On his arrival in town, he advertised in the public papers, and, by the ——— chance, the advertisement struck the eye of a gentleman who was in need of some one to superintend his affairs; this led to an interview, and he was so ——— as to obtain the situation.

I met him by the merest chance, an event which has led to all my good ——— throughout life, and which I cannot but consider as the ——— accident that ever befel me.

He has been most ——— in all his transactions; every thing has prospered with him through life, and in all cases of doubtful success, enterprises seemed to want but his sanction to turn the scale in their favour.

It was a ——— circumstance for the Duke that the King died at this conjuncture; for, in consequence of his death, he was liberated from prison, and restored to all his dignities and honors.

"The ——— moment the sly traitor chose,
Then starting from his ambush, up he rose."

"O ——— old man, whose farm remains
For you sufficient, and requites your pains."

Mute—Dumb.

A *dumb* man has not the power to speak. A *mute* man either does not choose, or is not allowed to speak. Whatever takes away the faculty of speech, even for a time, causes a man to be dumb. Men are dumb from some organic defect: circumstances may make us mute. Deafness from birth will make a man dumb. Beasts, birds, and fishes are dumb. Mutes are men who stand on each side of the entrance of a deceased person's house, on the day of his funeral, and who are ordered to preserve strict silence.

Exercise.

"We went in an open carriage, drawn by two sleek old black horses for which W. Scott seemed to have an affection, as he had for every ——— animal that belonged to him."

"'Tis listening fear and ——— amazement all."

"Long ——— he stood, and leaning on his staff,
His wonder witnessed with an idiot laugh."

"Some positive terms signify a negative idea: blind implies a privation of sight, ———, a denial of speech."

"All sat ———
Pondering the danger with deep thoughts."

"The whole perplexed ignoble crowd
——— to my questions, in my praises loud,
Echoed the word."

"The truth of it is, half the great talkers in the nation would be struck ——— were this fountain of discourse (party lies) dried up."

In a few minutes, however, several ——— appeared, at the

sight of whom, Mustapha, knowing what was his doom, cried with a loud voice, "Lo, my death!" and attempted to fly.

"Sometimes we stand in silence, and with a full heart, gazing upon those hard, cold eyes which never again can melt in tenderness upon us. And our silence is ———,—its eloquence is gone."

—♦—

New—Novel.

What we get in exchange for the old, is *new*. What has never occurred before, is *novel*. New is opposed to old; novel, to known. New supposes something previous; novel is strange and unexpected. The new year is opposed to the old year. A new edition is one just published. A novel style is one which no one has yet attempted. A novel principle is one hitherto unknown. Novelty—not newness—is the great charm in travelling. A new book may exhibit a subject in a novel manner. Novel is a species of new; it is the new and the unknown combined.

Exercise.

This doctor adopts altogether a ——— mode of treatment with his patients.

It is customary in many foreign countries, on the first day of the ——— year, for every one to pay visits of ceremony, and make presents to his friends and acquaintance.

Every thing I find here is so ——— and strange, that scarcely an hour passes without something to engage my attention, and this produces so pleasing an excitement, that I am now strongly prejudiced in favour of the place.

This was a ——— and unheard-of innovation, and so opposed to the feelings of the members, that they unanimously

declared they would withdraw their support from the society, if the council should persist in bringing it into practice.

As a reward for his diligence and good conduct at school, his uncle had made him a present of a ——— kite, which he is now engaged in flying in the fields at the back of the house.

"We are naturally delighted with ———."

"When the ——— of success was cooled, he began to feel that the olive crown had its thorns."

"'Tis on some evening, sunny, grateful, mild,
When nought but balm is beaming through the woods,
With yellow lustre bright, that the ——— tribes
Visit the spacious heavens."

Particular — Peculiar.

Particular qualifies that which belongs to one sort or kind only, exclusively of others. *Peculiar* qualifies that which belongs to the individual. Pineapples have a particular flavour, *i. e.* a flavour not belonging to other kinds of fruit. One individual pineapple may have a peculiar flavour, *i. e.* a flavour to be found in no other pineapple. Particulars are minor circumstances which characterize events; peculiarities are qualities that distinguish things or persons exclusively.

Exercise.

It is so long since this adventure happened to me, that I can do no more than give you a general account of the transaction, for I cannot now recollect every ——— circumstance connected with the affair.

I was present during the whole course of lectures; but though I paid the strictest attention to the system and explanations of the lecturer, I could not discover any ——— novelty either in his system or arrangement.

Eccentric men have ——— habits; they do not seem to move in the same sphere with other mortals, but are actuated by different influences from those which affect the bulk of mankind.

I was once acquainted with a gentleman who had the ——— habit of repeating several times, in a gradually lower tone, the last syllable of every sentence he uttered.

His general conduct was that of an irritable man; and though I do not remember any ——— occasion on which he displayed his violent temper, I know that it was a subject of continual complaint among his friends.

Is there any thing new? No, nothing in ———.

"Great father Bacchus, to my song repair,
For clustering grapes are thy ——— care."

"When we trust to the picture that objects draw of themselves on the mind, we deceive ourselves without accurate and ——— observation; it is but ill drawn at first; the outlines are soon blurred, the colours every day grow fainter."

Prevalent—Prevailing.

What generally prevails is *prevalent.* What actually prevails is *prevailing.* There are many pairs of adjectives of this sort in English, the former preserving the Latin, and the latter the Saxon participial ending—such as, Consistent, consisting; different, differing; repentant, repenting, &c. &c. The former of which will be found to qualify as to generals, and the latter as to particulars. Thus, in

the above pair of words—Consumption is a prevalent disorder in England: after a bad harvest, distress is a prevailing cause of discontent.

Exercise.

"This was the most received and ——— opinion when I first brought my collection up to London."

"Probabilities, which cross men's appetites and ——— passions, run the same fate; let never so much probability hang on one side of a covetous man's reasoning, and money on the other, it is easy to foresee which will outweigh."

"The evils naturally consequent upon a ——— temptation are intolerable."

"But the great ——— characteristic of the present intellectual spirit is one most encouraging to human hopes; it is benevolence."

"As I consider that the architecture of a nation is one of the most visible types of its ——— character, so in that department all with us is comfortable, and nothing vast."

It must be admitted, to the honor of our nation, that the vice of drunkenness is far less ——— in England now, than it was some years past.

Commerce and war transplant so many Franks into the East, that at Smyrna and Alexandria it has occasionally been asked whether hats or turbans were the ——— fashion.

Strong — Robust.

Strong is here the generic term; *robust* the specific. A strong man is able to bear a heavy burden. A robust man bears continual labour or fatigue with ease. There is in robust the idea of roughness or

rudeness, which strong does not contain. A strong man may be active, nimble, and graceful. An excess of muscular development, together with a clumsiness of action, excludes these qualities from the robust man. Ploughmen and labourers are robust: soldiers and sailors are generally strong men.

Exercise.

Having lived all his life in the country, and being habitually engaged in active occupations, he was in possession of ——— health, and its constant attendant, excellent spirits.

Though naturally of a ——— constitution, his frame was so shattered by the excessive fatigue and hardships he had undergone, that he fell into a bad state of health, from which he never afterwards recovered.

This news threw him into such a state of excitement, that it brought on a fit; and three ——— men could scarcely hold him down, or prevent him doing some injury to the by-standers.

Sallust describes Catiline as a man of extraordinary powers, both of mind and body; able to bear heat and cold, fatigue, and watching, to an incredible degree, and displaying every sign of a ——— frame.

We should never forget that though it is excellent to be ———, it is shameful to abuse our strength.

Those who are physically ——— are sometimes weak in mind.

"The huntsman, ever gay, ———, and bold,
Defies the noxious vapour."

"The weak, by thinking themselves ———, are induced to proclaim war against that which ruins them; and the———, by affecting to be weak, are thereby rendered as useless as if they really were so."

Translucent — Transparent.

Whatever admits the light through it in such a way as to enable us to clearly distinguish objects placed on the other side of it, is *transparent.* What merely admits the light, but does not enable us to distinguish objects through it, is *translucent.* Glass, water, ice, &c., are transparent substances. Ground glass, silver paper, horn, &c., are translucent substances. What is transparent is also translucent; but what is translucent is not always transparent.

Exercise.

"A poet of another nation would not have dwelt so long upon the clearness and ———cy of the stream; but in Italy, one seldom sees a river that is extremely bright and limpid, most of them being muddy."

"The quarry has several other ——— stones, which want neither beauty nor esteem."

"——— forms, too fine for mortal sight,
Their fluid bodies half dissolved in light."

"Nor shines the silver moon one-half so bright,
Through the ——— bosom of the deep,
As doth thy face through tears of mine give light,
Thou shin'st in every tear that I do weep."

"Lumps of rock crystal heated redhot, then quenched in fair water, exchanged their ———cy for whiteness, the ignition and extinction having cracked each lump into a multitude of minute bodies.

"Each thought was visible that rolled within,
As through a crystal case the figured hours are seen,
And heaven did this ——— veil provide,
Because she had no guilty thought to hide."

Weak — Infirm.

Weak is a generic term, and is opposed to strong; *infirm* is a species of weak. Weakness may proceed from various causes, and may exist at any period of life. Infirmity is the weakness of old age. Those who are infirm are weak; but those who are weak are not always infirm. We never hear of infirm children. The term weak is applied to animate and inanimate things. Infirm, only to human beings. A sick man is too weak to walk; an old man is too infirm to stand.

Exercise.

The younger brother had suffered a long and painful illness, and was so ——— from exhaustion and depletion, that it was doubtful, for some time, whether he would ever recover his strength.

"There can be little doubt that vice and luxury operate quite as strongly as any hereditary influence or physical debility, in making the mental faculties ——— and inefficient."

Though of great age, he is one of the most active men I know; for, at a time of life when most men are ——— and ailing, he performs all the ordinary duties of life with the energy and vigour of youth.

Every man must naturally look forward to a time when he will become old and ———, and should lay up in his youth a provision for that period of his life in which he will no longer be able to work.

The workmen had scarcely left the building, when the roof fell in with a loud crash; and on examining the ruins, it was

discovered that the walls, being too ——— to support the weight of the roof, had consequently given way.

"At my age, and under my ———, I can have no relief but that which religion furnishes me."

Weighty — Heavy.

Every thing has *weight*, since this is the natural tendency which all bodies have to the centre of the earth. Those bodies which have much weight, either in proportion to their bulk, or the strength applied to them, are *heavy*. Heavy qualifies what cannot be easily lifted. A bag of gold is heavier than a bag of feathers of the same size, because gold has more weight than feathers. The nature of the substance causes its weight. The quantity of the substance causes its heaviness. A pound of feathers and a pound of gold have equal weight; but feathers and gold have not equal heaviness. In a moral sense, the same difference is perceptible. A weighty affair is one which is intrinsically important; a heavy charge is one difficult to be got rid of.

Exercise.

"The finest works of invention are of very little ——— when put in the balance with what refines and exalts the rational mind."

"Reverend patriarch," answered the emperor, "do not deem that we think lightly of your ——— scruples, but the question is now, not in what manner we may convert these Latin heretics to the true faith, but how we may avoid being

overrun by their myriads, which resemble those of the locusts by which their approach was preceded and intimated."

"Mersennus tells us, that a little child, with an engine of a hundred double pulleys, might move this earth though it were much ——— er than it is."

"The subject is concerning the ——— ness of several bodies, or the proportion that is required betwixt any ——— and the power which may move it."

"Thus spoke to my lady the knight full of care,
'Let me have your advice in a ——— affair.'"

Whole — Entire.

The parts of any object may be divided, but if they are not separated, that object may be called *whole.* Thus, if an orange be cut into several pieces, all the parts, taken together, will make up the *whole* orange. But if the orange be not cut, then it is *entire.* That is entire which has not been divided. That is whole which has suffered no diminution. (See *To separate* and *To divide,* p. 73.)

Exercise.

"An action is ——— which is complete in all its parts; or, as Aristotle describes it, when it has a beginning, a middle, and an end."

"Looking down, he saw
The ——— world filled with violence, and all flesh
Corrupting each their way."

"And all so forming an harmonious ———."

"Thus his ——— conduct was made up of artifice and deceit."

"The ——— conquest of the passions is so difficult a work

that they who despair of it should think of a less difficult task, and only attempt to regulate them."

"And feeling that no human being is ———ly good, or ———ly base, we learn that true knowledge of mankind which induces us to expect little and forgive much."

"A ruined chapel, flanked by a solemn grove, still reared its front ———."

"There was a time, when Ætna's silent fire
Slept unpreceived, the mountain yet ———;
When conscious of no danger from below,
She tower'd a cloud-capped pyramid of snow."

His boots are the only thing splendid in his ——— costume.

"How my adventures will conclude, I leave ———ly to Providence; if comically, you shall hear of them."

On — Upon.

In speaking of objects of sense, we say that one thing is *on* another, when the former is in contact with the upper surface of the latter. The preposition *upon* is often used synonymously with *on;* though it would be more correct to employ it only when the lower substance of the two is raised considerably from the floor or earth. According to this distinction, we speak of an object lying *on* the floor, but we place something *upon* a shelf. So also, a pigeon perched upon a house may fly down and light on the ground. A boy hangs his hat upon a peg, and throws his ball on the floor.

In a secondary sense, *upon* shews a closer connection than *on*. "Upon the receipt of this letter,

he gave orders," &c. (immediately). "On the death of the king, &c., (*i. e.* in consequence of) the prince succeeded to all his dominions and titles."

Exercise.

The door of the cage being left open, the bird flew out, and after making several turns in the air, perched ——— the top of a high tree, where it remained seated all the afternoon.

Nothing was seen ———all sides but the most abject misery and destitution.

Immediately ——— the receipt of this news, orders were given to prepare every thing for an invasion.

He was so weak, that he could proceed no further; and being suddenly seized with a dizziness, fell ——— the ground before any one could hasten to his relief.

The boy placed his toys ——— the top of a high wall where none of his companions could reach them.

"As I did stand my watch ——— the hill
I looked towards Birnam, and anon methought
The wood began to move."

"——— me, ——— me, let all thy fury fall."

SECTION II.

ACTIVE AND PASSIVE SYNONYMES.

THE synonymes ranged under this division are distinguished from each other by the active and passive qualities which they respectively contain. It must be understood that the terms *active* and *passive* are not here taken in a grammatical sense. There are many verbs, nouns, and adjectives, which, wholly independently of their grammatical nature, contain in the very ideas they represent either an active or a passive quality. The difference between the two adjectives *contented* and *satisfied* may be referred to this principle. The former qualifies one who has restrained his mind or desires within a certain limit. Here, there is evidently an action from within. On the other hand, the word *satisfied* refers to some one who is in a recipient or passive state. The contented man has acted upon his own mind. The satisfied man has been acted upon by others. In some cases, we even find the active and passive principle existing, under different circumstances, in the same word. Of this, the word *fearful* will furnish a curious example. When it signifies "inspiring fear," it is used in its active—

when it means "filled with fear," it is used in its passive sense. A fearful man may mean, either one who makes others afraid, or one who is himself afraid. The difference in many hundred pairs of words may be determined by the application of this principle; the same idea being found in both words; but the one possessing it in an active, and the other in a passive or recipient state.

Ability — Capacity.

Capacity is the power of receiving and retaining knowledge with facility; *ability* is the power of applying knowledge to practical purposes. Both these faculties are requisite to form a great character; capacity to conceive, and ability to execute designs. Capacity is shewn in quickness of apprehension. Ability supposes something done; something by which the mental power is exercised in executing or performing what has been perceived by the capacity.

Exercise.

Those who are once convinced that they have ———, should instantly act upon that conviction, and do something worthy of themselves.

It is never necessary to explain a difficulty twice to a pupil of good ———.

Few persons exert their ——— to the utmost, or do all the good that lies in their power.

"*Whatever man has done, man may do*" is a saying expressive of the confidence a man should place in his own ———.

The rules and exercises in the book which I lent you are so clearly and accurately explained, that they are intelligible to the lowest ———.

The courage of the soldier and the ——— and prudence of the general are required to extricate an army from a dangerous position.

The object is too big for our ——— when we would comprehend the circumference of a world.

"Though a man has not the ——— to distinguish himself in the most shining parts of a great character, he has certainly the ——— of being just, faithful, modest, and temperate."

"I look upon an ——— statesman out of business like a huge whale, that will endeavour to overturn the ship, unless he has an empty cask to play with."

Aversion — Antipathy.

Aversion is an active term; ***antipathy***, a passive. ***Aversion*** is a turning-from; ***antipathy*** is a feeling-against. An antipathy is not so strong as an aversion. The former is a state of feeling: the latter is a mental act. There is more of reason in aversion, and more of impulse in antipathy. It is something in our own nature which causes our aversion. It is something in the nature of others which produces our antipathy. Antipathy is opposed to sympathy; aversion is opposed to inclination. Many persons feel antipathies to worms, mice, insects, &c. The idle have an aversion from work. We should endeavour to overcome antipathies, and resist aversions.

Exercise.

There is a natural and necessary ——— between good and bad, in the same way as we may imagine the same to exist between any two directly contrary qualities.

They took great pleasure in compounding lawsuits among their neighbours, for which they were the ——— of the gentlemen of the long robe.

There are some persons for whom we entertain an ——— without being able to give any reason for our dislike; we may suppose, as some bodies have naturally a greater affinity for each other, and others a repelling principle within them which prevents their coming together, that the same principle operates on the minds and affections of men.

When a man indulges in solitude to such a degree as to feel a positive ——— from mixing in society, he may depend upon it that his mind is not in a very healthy state.

"To this perhaps might be justly attributed most of the sympathies and ——— observable in men."

"There is one species of terror which those who are unwilling to suffer the reproach of cowardice have wisely dignified with the name of ———. A man has indeed no dread of harm from an insect or a worm, but his ——— turns him pale whenever they approach him."

"I cannot forbear mentioning a tribe of egotists, for whom I have always had a mortal ———; I mean the authors of memoirs who are never mentioned in any works but their own."

Approval—Approbation.

Approval is the act of approving. *Approbation* is the state or feeling of approving. Our approval is expressed positively; our approbation in not ne-

cessarily made known. Approval is taken in an active signification; approbation in a passive sense. A virtuous conduct will ensure the approbation of all good men. Tradesmen often send articles to their customers on approval. We may be anxious for the approbation of our friends; but we should be still more anxious for the approval of our own conscience.

Exercise.

"Precept gains only the cold ——— of reason, and compels an assent which judgment frequently yields with reluctance even when delay is impossible."

"There is a censor of justice and manners, without whose ——— no capital sentences are to be executed."

"The bare ——— of the worth and goodness of a thing is not properly the willing of that thing; yet men do very commonly account it so."

"He who is anxious to obtain universal ——— will learn a good lesson from the fable of the old man and his ass."

It is certain that at the first you were all of my opinion, and that I did nothing without your ———.

The work has been examined by several excellent judges, who have expressed their unqualified ——— of its plan and execution; it will, therefore, be published without delay.

"There is as much difference between the ——— of the judgment, and the actual volitions of the will, with regard to the same object, as there is between a man's viewing a desirable thing with his eye, and reaching after it with his hand."

"There is no positive law of men, whether received by formal consent, as in councils, or by secret ———, as in customs, but may be taken away."

Burden — Load.

Whatever we bear is a *burden;* that which is laid upon us is a *load.* A load may be more than we can bear; a burden is troublesome to bear. In the case of the burden, we act, for a burden does not prevent, but impedes action. In the case of the load, we are acted upon, for a load may take away our power of acting. We sink under a load. We are uncomfortable under a burden. Both the load and the burden oppress us, but not in an equal degree. An evil conscience is a burden; a load of guilt overwhelms the wicked.

Exercise.

I am sure, you that know my laziness and extreme indifference on this subject will pity me, entangled in all these ceremonies, which are a wonderful ——— to me.

"I understood not that a grateful mind
By owing, owes not, but still pays; at once
Indebted and discharged: what ——— then?"

He had too much spirit, however, to become a ——— to his friends, and immediately determined to qualify himself for some office which would enable him to earn his livelihood and be independent of others' assistance.

The poor horse appeared to move forward with extreme difficulty, and after having performed about half the journey, sank to the ground utterly overwhelmed with the weight of the ——— he had to drag.

"Let India boast her groves, nor envy we
The weeping amber and the balmy tree,
While by our oaks the precious ——— are borne,
And realms commanded which these trees adorn."

The idle cannot be happy; they are a ——— to themselves and others.

"None of the things they are to learn should ever be made a ——— to them, or imposed on them as a task."

Chief—Head.

Chief has an active meaning. *Head* is used in a passive sense. Head is a natural distinction; chief is an acquired distinction. Chief is the principal actor, head is the principal person. The chief of a tribe; the head of a family. A chief magistrate, a commander-in-chief. The head of a profession, the head of the church.

Exercise.

"No ——— like thee, Menestheus, Greece could yield
To marshal armies in the dusty field."

"The ———s of the principal sects of philosophy, as Thales, Anaxagoras, and Pythagoras, did consent to this tradition."

"Your ——— I him appoint,
And by myself have sworn, to him shall bow
All knees in Heaven, and shall confess him lord."

"A prudent ——— not always must display
His powers in equal ranks and fair array,
But with th' occasion and the place comply,
Conceal his force, nay, sometimes seem to fly."

As three weeks had now elapsed without the arrival of the expected reinforcement, the ——— met together to consult upon what was best to be done in this emergency.

She was a woman of such uncommon talent and singular

prudence, that at the age of nineteen, she was already judged fit to be the ——— of a large establishment.

"Waverley pursued his course silently in the same direction, determined to let the ——— take his own time in recovering the good-humour which he had so unreasonably discarded, and firm in his resolution not to bate him an inch of dignity."

"The queen is acknowledged as the ——— of the Church of England."

"As each is more able to distinguish himself as ——— of a party, he will less readily be made a follower or associate."

Consent — Assent.

Consent is used in an active, *assent* in a passive sense. Consent is given to an act to be performed; assent to an opinion or principle laid down. The former word is applied to action; the latter, to abstract ideas. We say properly — It was with great difficulty that his consent to the marriage was gained. When we say, he nodded assent, it signifies that he expressed that his opinion or wish was in accordance with that of another person. We may consent to what does not please us, but we cannot assent to what we do not believe. We refuse what we do not consent to do; we deny what we do not assent to.

Exercise.

He declared that he would never ——— to such pernicious principles.

We never could gain his ——— to join our party.

He entirely ——— to the truth of the proposition.

"O no! our reason was not vainly lent,
Nor is a slave but by its own ——— !"

Charles I., in his last moments, was filled with remorse for having ——— to the execution of the Earl of Strafford.

In this situation of affairs, the king found himself obliged to accede to the wishes of the nation which were so unequivocally expressed; he therefore gave his ——— to the bill, and thus secured his power, if not durably, at least for some years longer.

"All the arguments on both sides must be laid in the balance, and, upon the whole, the understanding determine its ———."

King Edward ——— to spare the town of Calais, on condition that six of its principal citizens should be delivered over to him.

Cultivation — Culture.

Cultivation denotes the act of cultivating: *Culture*, the state of being cultivated. Culture applies to the soil; cultivation, to what grows in it. The culture of the earth; the cultivation of corn. Metaphorically, the same distinction exists. We speak of the culture of the intellect; and of the cultivation of any one of its powers, as the taste, memory, &c. The object of culture is to cause production: thus the culture of the mind is attended to in early years, in order to prepare the soil to bear fruit. The object of cultivation is to improve and perfect: thus, we direct our attention to the cultivation of those arts or sciences in which we wish to excel. Cultivation is sometimes used to represent the state

of being cultivated, as well as the act of cultivating.

Exercise.

Those excellent seeds implanted at an early age will by ——— be most flourishing in production.

"If vain our toil,
We ought to blame the ———, not the soil."

"The plough was not invented till after the Deluge; the earth requiring little or no ———, but yielding its increase freely, and without labour or toil."

There is no duty more incumbent upon us than the ——— of our tastes; by this we shall never be at a loss for occupation, and consequently less liable than others to fall into temptations.

The state of ——— among this rude people was so imperfect, that it was with difficulty they could afford subsistence to their new guests.

In many of the West-India islands the soil is naturally so rich, and requires so little ———, that it produces many plants and vegetables almost spontaneously.

The tea-plant has never been ——— successfully out of China.

Deity — Divinity.

Deity signifies the person, *Divinity*, the essence or nature of God. Deity regards God as an agent; divinity is an attribute of God. When we speak of the deities of the Grecian mythology, we mean the persons of their gods. The divinity of Christ signifies the divine nature of Christ. We speak of the wisdom, power, and goodness of the Deity; not of the divinity.

Exercise.

The habitual contemplation and study of the works of Nature are well formed to increase our veneration for the ———.

The temples of the Greeks took their names from the ——— to whose honour they were erected; some were dedicated to the worship of one ———, others to that of many.

The ———who presided over agriculture were the daughters of Cecrops, who are called the earliest priestesses of Pallas.

The word *oracle* was used by the ancients to designate not only the revelations made by the ——— to man; but also, the place in which such revelations were made.

The Scriptures were written by the inspiration of the ———.

Among the ancient Romans, the sources of rivers were sacred to some ———, and cultivated with religious ceremonies.

Before proceeding any further, he offered a sacrifice to the ——— of the fountain.

Whatever occurred to those who were sacrificing, and in doubt what to say, was supposed to be suggested by some ———.

"Will you suffer a temple, how poorly built soever, but yet a temple of your ———, to be razed?"

"But first she cast about to change her shape, for fear the ——— of her countenance might dazzle his mortal sight, and overcharge the rest of his senses."

Example — Instance.

Example has an active, *instance* a passive signification. An example is a thing or person. An instance is something done. An example practi-

cally illustrates a rule; the object of an example is to instruct. An instance is a case in which something is represented as done; the object of an instance is to illustrate. Men are examples of virtue or vice; the actions of men are instances of virtue or vice. An example is held up for imitation or avoidance; an instance is related in order to shew us why we should imitate or avoid. An example incites us to act; an instance excites us to reflect.

Exercise.

I am acquainted with many ———s of his kindness and generosity, not only to his relations and friends, but also to all those whom he may know to stand in need of his assistance.

He conducts himself in every respect so properly, that he is an ——— to all the other boys in the school.

Demosthenes is commonly cited as an ——— of the most determined perseverance the world ever beheld; he surmounted every natural obstacle by his undaunted resolution, and finished by becoming the most renowned orator that ever existed in any age or country.

Innumerable ——— are related of his perseverance; among others, the accounts of his repeating his verses by the seashore, his reciting with pebbles in his mouth, his shutting himself in his room and studying a whole month at a time, &c. &c.

If we wish others to do good, we should set them an ——— by doing well ourselves; for we may be sure that what we do will have a much more lasting effect on others than what we say.

"Are sculpture and poetry thus debased," he cried, "to

perpetuate the memory of a man whose best advantage is to be forgotten; whose no one action merits record, but as an ——— to be shunned?"

Facility—Ease.

The first of these words has an active; the second a passive meaning. *Facility* refers to the doing of a thing. *Ease* denotes the state of a person or thing. Facility is a power belonging to the agent, and regards the peculiar skill of him who performs. It is something real or apparent in the nature of the thing which causes it to be done with ease. A practised hand performs with facility. An easy task may be accomplished with facility. We now see why a man is said to live at his *ease*, not at his *facility*.

Exercise.

"——— is the utmost that can be hoped from a sedentary and indolent habit."

"True ——— in writing comes from art, not chance,
As those move easiest who have learnt to dance."

"Every one must have remarked the ——— with which the kindness of others is sometimes gained by those to whom he never could have imparted his own."

"Nothing is more subject to mistake and disappointment, than anticipated judgment concerning the ——— or difficulty of any undertaking."

"They who have studied, have not only learned many excellent things, but also have acquired a great ——— of profiting themselves, by reading good authors."

Every thing appeared ——— to him; and, by dint of

continued practice, he acquired a wonderful ——— of execution.

"The ——— which we acquire of doing things by habit makes them often pass in us without our notice."

From this time forward, he lived at his ———, as he was thus freed from the necessity of providing for his daily bread.

"Nobody is under an obligation to know every thing; knowledge and science, in general, is the business only of those who are at ——— and leisure."

Faith — Belief.

Belief exists; ***faith*** acts. Belief is a passive faith, and faith is an active belief. It has been said that "***faith will remove mountains.***" We could not here substitute the word belief for faith, because belief is merely the passive quality. Faith impels us to action, and is grounded on our belief.

Exercise.

"No man can attain ——— by the bare contemplation of heaven and earth; for that they neither are sufficient to give us as much as the least spark of light concerning the very principal mysteries of our ———."

"The Epicureans contented themselves with a denial of Providence, asserting, at the same time, the existence of gods in general, because they would not shock the common ——— of mankind."

"——— builds a bridge across the gulf of death,
To break the shock blind nature cannot shun,
And lands thought smoothly on the farther shore."

"There ——— shall fail, and holy hope shall die,
One lost in certainty, and one in joy."

"Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of ———, than any set of articles which they so violently oppose?"

"I reject all sectarian intolerance—I affect no uncharitable jargon; frankly, I confess, that I have known many, before whose virtues I bow down ashamed of my own errors, though they were not guided and supported by ———."

"Felix heard Paul concerning the ———."

Falsehood—Falsity.

Between falsity and falsehood there is this difference—that *falsehood* is the active, and *falsity* the passive false. Some men practise falsehood; but we cannot say that they practise falsity, since this latter word is the state or quality of being false; not the act of doing falsely. "Probability does not make any alteration, either in the truth or falsity of things." Falsity is always used as the abstract false; falsehood is used in both senses; as the abstract false, and as a false assertion. When the falsity of an assertion is made evident, it is proved to be a falsehood.

Exercise.

"All deception in the course of life is, indeed, nothing else but a lie reduced to practice, and ——— passing from words to things."

The ——— of his pretensions was, however, discovered, and universally admitted, so that he soon lost all his followers, and was obliged to quit the country.

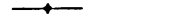
"Many temptations to ——— will occur in the disguise of passions, too specious to fear much resistance."

"Neither are they able to break through those errors, wherein they are so determinately settled, that they pay unto ——— the whole sum of whatsoever love is due unto God's truth."

"Artificer of fraud; he was the first
That practised ——— under saintly show."

Travellers, from a love of exaggeration, frequently introduce ——— into their narratives.

It must not be forgotten that these are not arguments, but mere assertions; and we can hardly be expected to believe them till their truth or ——— be tested.



Force — Strength.

Force is active; it is strength exerted; *strength* expresses a passive quality. An argument has the same strength, whether it be employed or not; but it has no force unless it be applied. Force, in fact, is strength put in action. A man collects his strength, to strike with force. We speak of the strength of a wall or tower, and of the force of water or steam. Strength resists attacks; force puts the invaders to flight.

Exercise.

Feats of ——— or agility excite our wonder and surprise, but they seldom raise in us any great degree of admiration.

The lightning struck the oak with such ———, that all the branches on one side of it were stripped off, and a

deep mark left in the bark from the top to the bottom of the tree.

While endeavouring to reach the shore, one of the rowers pulled the oar with such ———, that it suddenly snapped asunder, and the party were consequently delayed an hour.

The Grecian mythologists represent Atlas as a man of such immense ———, that he could bear the world on his shoulders.

Nothing can resist the ——— of truth; the most wicked and abandoned acknowledge her power, and are confounded by her steady gaze.

The pier had not sufficient ——— to withstand the ——— of the waves, and in the morning the whole structure was a miserable wreck.

"No definitions, no suppositions of any sect, are of ——— enough to destroy constant experience."

He attacked the enemy's entrenchments with such ———, that they were taken, and the camp abandoned in less than half an hour.

Forgetfulness — Oblivion.

These two words fall under the class of active and passive. *Forgetfulness* refers to persons; *oblivion*, to things. We cannot speak of things buried in forgetfulness, nor can we allude to the oblivion of men. The former is an act of the mind — the latter, a state of things. Oblivion refers to things forgotten; forgetfulness, to those who forget them. Persons are forgetful; things are lost in oblivion.

Exercise.

"I have read in ancient authors invitations to lay aside care and anxiety, and give a loose to that pleasing ——— wherein men put off their characters of business."

"Thou shouldst have heard many things of worthy memory, which shall now die in ———, and thou return unexperienced to thy grave."

"O gentle sleep!
Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in ———!"

"By the act of ———, all offences against the crown, and all particular trespasses between subject and subject, were pardoned, remitted, and utterly extinguished."

"Have you not love enough to bear with me,
When that rash humour which my mother gave me
Makes me ———?"

"The debt immense of endless gratitude,
So burdensome, still paying, still to owe,
——— what from him I still received."

"Water-drops have worn the stones of Troy,
And blind ——— swallowed cities up,
And mighty states, characterless, are grated
To dusty nothing."

Grief — Affliction.

Grief is an active; *affliction*, a *passive* quality. Grief signifies the heaviness of heart which is caused by calamity or misfortune. Affliction signifies a prostration of the feelings, and is the strongest term we have to express the sufferings of the heart. Grief is generally loud in expression, and shews

itself by violent gestures, such as wringing the hands, beating the breast, &c. Affliction is the sadness of silence. Grief requires to be soothed; affliction, to be comforted. Grief complains, affliction suffers. We raise up the afflicted; we pacify grief.

Exercise.

——— caused by the death of her only son had so worked upon the poor widow's feelings, that in a few weeks she was reduced almost to a skeleton.

In addition to her other misfortunes, the old woman had now become quite blind; she bore this new ———, however, with the greatest fortitude, and soon resumed her wonted cheerfulness of manner.

I endeavoured to soothe his ———; and, after some time, succeeded in satisfying him of the necessity of submitting to the ———.

On receiving this sad news, he burst out into exclamations of the most passionate ———, declaring that he had now nothing to live for, and that there was no more happiness for him in this world.

In all our ———, the reflection that there is a compensating power, which will make up for every partial evil, must be an unfailing source of consolation.

——— and ——— are the common lot of mankind.

"The mother was so ——— at the loss of a fine boy who was her only son, that she died for ——— of it."

"Where shall we find the man that bears ———,
Great and majestic in his ——— like Cato?"

"Some virtues are only seen in ——— and some in prosperity."

Hatred — Odium.

Hatred is an active feeling. *Odium* is the feeling in a passive state. We do hatred, but we suffer odium. Odium is the feeling as respects those who are hated; hatred is the feeling as concerns those who hate. A tyrant incurs the hatred of all good men, and by his actions brings upon himself the public odium. The odium of an offence will sometimes fall upon the innocent. He persecuted his victim with unrelenting hatred.

Exercise.

"——— is the passion of defiance; and there is a kind of hostility included in its very essence; but then, if there could have been ——— in the world when there was scarcely any thing ———, it would have acted within the compass of its proper object."

The slightest and most innocent occasions often produce ———, and propagate quarrels in the world.

The king incurred all the ——— which should have fallen on the projectors or inventors of all these unpopular measures.

Religious wars have always been characterized by the ——— and ruthless cruelty with which they have been carried on.

Notwithstanding all the services he had rendered his country, Miltiades incurred the ——— of his fellow-citizens, and fell a victim to the jealousy of his countrymen.

Henry VII. was personally brave, though he was a lover of peace: but the great blemish of his character was avarice; and on all occasions he evinced an implacable ——— to the house of York.

"Retain no malice nor ——— against any; be ready to do them all the kindness you are able."

"The ——— and offences which some men's rigour and remissness had contracted upon my government, I was resolved to have expiated."

Inclination — Disposition.

Inclination is an active; *disposition,* a passive term. An inclination is a positive tendency towards an object; a disposition is that state of mind which may be easily turned towards some particular object. Inclination has reference to single acts; disposition regards the whole frame of mind. An inclination for study expresses a leaning of the mind, or ability for it; a disposition for study expresses merely a passive state, which exhibits natural capacity for it. I am inclined to do what I have a wish for. I am disposed to do that to which I have no objection. The sight of what is absurd raises in us an inclination to laughter. On solemn occasions, the mind is disposed to be grave and serious. Inclinations are yielded to or repressed; dispositions are cherished or overcome.

Exercise.

Julius Cæsar is said to have been a man of most amiable ———; his first care, after gaining a victory, was to spare the vanquished, and on all occasions he showed more ——— to mercy then severity.

One of the most essential points in forming a good ——— is to repress every ——— to satire and vanity.

On beholding so ludicrous a scene, it was with the greatest difficulty that I could check my ——— to laughter.

Henry VIII. was never known to sacrifice ——— to the interest or happiness of another.

Towards the latter part of Charles the Second's reign, the indolent ——— of the king threw the direction of affairs very much into the hands of his brother, the Duke of York.

"The love we bear to our friends is generally caused by our finding the same ——— in them which we feel in ourselves."

Intellect— Understanding.

The *intellect* is active; it does something—works—invents—discovers. *Understanding* is a passive word; it merely admits or perceives truth. The understanding is the faculty by which all who are not idiots perceive evident truths. The intellect is the understanding in a state of action, and is engaged in the discovery of abstract and hidden truths. Children have understandings; men have intellect. It requires but a common understanding to perceive the truth of such a proposition as: "The fire burns," or "the fields are green." It requires an operation of the intellect to perceive the truth of the proposition: "Every triangle contains two right angles." Newton's intellect, not his understanding, led to his discovery of gravitation.

Exercise.

Among the various powers of the ———, there is none which has been so attentively examined by philosophers, or concerning which so many facts and observations have been collected, as the faculty of memory.

An inquiry into the philosophy of the mind is one of the noblest and most interesting pursuits in which the human ——— can be engaged.

Some studies require but a common ———, but there are others which demand a very laborious and continued exertion of the ———.

Those who have a clear ——— have no difficulty in perceiving truths which are laid before them; those who are endowed with a strong ——— have the power of discovering truths without the help of others.

"There was a select set, supposed to be distinguished by superiority of ———, who always passed the evening together."

"By ——— I mean that faculty by which we are enabled to apprehend the objects of knowledge, general, as well as particular."

Pretence — Pretext.

Both pretexts and pretences deceive us: the former, as to facts; the latter, as to consequences. The *pretence* misleads as to intention; the *pretext* covers the thing done. Hence the distinction is as active and passive. When we say "Justice has been often used as a pretext for murder," we mean that justice has often been put forward falsely as a motive for taking away life; the real motive being concealed. When we say, "The man obtained money under false pretences," we mean that he deceived others in respect of the purpose for which they gave him the money.

Exercise.

Unable any longer to find a ——— for such barbarities, he threw off all appearance of justice, and from thenceforward showed himself to the world in his real nature, as an unrelenting tyrant.

He endeavoured to conceal his real intentions by the shallowest ———, but his crafty designs were detected and frustrated by the very men he had hoped to make his victims.

Though conscious of his error in allowing himself to be betrayed into the commission of this rash act, he had not the generosity to confess his fault, but invented continual ——— to excuse his conduct with the people.

The officer received orders from the superintendent to keep a strict watch over his prisoner, and under no ——— whatever, to allow him to quit his place of confinement.

When the conspirators saw that their whole plot was discovered, they each made various ——— to excuse their being concerned in it; some alleging that they were not aware of the real designs of the plot, and others declaring that they entirely mistook the views of the leaders.

Proposal — Proposition.

The distinction is here again as active and passive. When you propose to *do* something, you make a *proposal;* when you propose that something shall *be done* by others, you make a *proposition.* Proposals are accepted or refused; propositions are acceded to or rejected. A proposal, when accepted, is followed by an act on the part of the proposer; a proposition, when acceded to, is followed by an act on the part of those to whom it is submitted. If you

propose to your friend that he shall accept you as a partner, you make him a proposition: if you propose to your friend to take him into partnership with yourself, you make him a proposal.

Exercise.

He made a ——— to accompany us in our excursion, but as we had already made all our arrangements for the occasion, we were under the necessity of declining his offer.

Some time will be necessary for me to consider the nature of this ———; and even then, before acting upon it, I shall probably be obliged to consult a friend.

Though the ——— is very advantageous in many respects, I have not yet decided upon accepting it, as I foresee that it may involve me in a heavy responsibility.

The terms offered by the general were, that they should lay down their arms, and promise not to appear again in the field against the English. They joyfully acceded to this ———.

Yesterday morning, after breakfast, my uncle came in, and offered to take us all out for a walk. We immediately accepted his ——— with joy, and putting on our bonnets and cloaks, accompanied him in a delightful stroll for two hours along the banks of the river Lea.

Rashness — Temerity.

Rashness is a certain active quality of a man's mind. *Temerity* is the corresponding passive state. Rashness refers to the act; temerity, to the disposition. We discover rashness in the common actions of life; temerity in our resolutions, conclusions, &c. We may possess, but we do not exercise,

temerity. Our rashness appears in what we *do;* our temerity is the principle of our rashness. "A man of temerity," not a man of rashness. "A rash act," not a temerarious act.

Exercise.

"All mankind have a sufficient plea for some degree of restlessness, and the fault seems to be little more than too much ——— of conclusion in favour of something not experienced."

"Still the kindness with which he is treated encourages him to go on, hoping in time that he may acquire a steadier footing; and thus he proceeds, half venturing, half shrinking, surprised at his own good fortune, and wondering at his own ———."

"To jump into a river without being able to swim, or to leap over a hedge without being an expert horseman, is ———."

"In so speaking, we offend indeed against truth; yet we offend not properly by falsehood, which is a speaking against our thoughts, but by ———, which is an affirming or denying, before we have sufficiently informed ourselves."

"Her ——— hand in evil hour
Forth reaching to the fruit, she plucked, she ate."

"To distrust fair appearances, and to restrain ——— desires, are instructions which the darkness of our present state should strongly inculcate."

Reason — Cause.

Reason is an active; *cause* a passive term. Reasons are logical; causes are natural. Reasons are for actions; causes for things. Causes are hidden or evident; reasons are true or false. A fair wind is the cause of a vessel sailing. To discover the

reason why the vessel sails, we must apply to the captain. Reason produces a conclusion, cause produces effect. There are many things for which we cannot assign a satisfactory cause; but every one should be able to give a reason for his conclusions.

Exercise.

Though I have had many conversations with him on the subject, he has never yet been able to assign a ——— for rejecting his former views, and adopting his new opinions.

He never thought proper to explain the ——— of his acting in this extraordinary manner; and although the event proved successful, it did not tend to raise him in the opinion of his acquaintance, as they rightly judged this success rather a lucky chance than the result of any mature deliberation.

The ——— of volcanic eruptions arises from the combination of combustible materials in the bowels of the earth, which, becoming ignited, explode, and find a vent through the outer surface of the globe.

When the appointed day arrived, and the vessel did not make her appearance, every one was at a loss to account for her prolonged absence; the next day, however, she sailed into port, the ——— of her delay being accounted for by the strong head-winds she had encountered during her passage.

" I mask the business from the common eye,
For sundry weighty ———."

" Good ——— must of course give way to better."

Recovery—Restoration.

Of these two words, *recovery* has an active, and *restoration* a passive meaning. The former implies an act of our own; the latter, an act of another.

The recovery of what we have lost regards ourselves; its restoration comes from others. The difference between the recovery of our property and the restoration of our property will then be obvious. His health was recovered (by him). His health was restored (to him).

Exercise.

" I left you both in France, and in two years after, I went to Italy for the ——— of my health."

" He is now on the eve of visiting foreign parts; a ship of war is commissioned by its royal master to carry the author of 'Waverley' to climates in which he may possibly obtain such a ——— of health as may serve him to spin his thread to an end in his own country."

" Let us study to improve the assistance which this revelation affords to the ——— of our nature, and the ——— of our felicity."

" After the pages which have been already devoted to enumerate the services rendered by Leo X. to all liberal studies by the establishment of learned seminaries, by the ——— of the works of the ancient writers, and the publication of them by means of the press, by promoting the knowledge of the Greek and Latin languages, and by the munificent encouragement bestowed by him on the professors of every branch of science, of literature, and of art, it would surely be as superfluous to recapitulate his claims, as it would be unjust to deny his pretensions to an eminent degree of positive merit."

His health was ——— chiefly by the use of goat's milk.

" Any other person may join with him that is injured, and assist him in ———ing from the offender so much as may make satisfaction."

Reformation—Reform.

These words differ as active from passive. *Reformation* is the act of reforming; *reform* is the state of being reformed. The reformation brings about the reform. The reformation of the church —Parliamentary reform. The former designates the process of reforming the church; the latter, the state of Parliament when in a new form. In strict propriety, it cannot be said that a *reform is going on;* or that *a reformation is effected.*

Exercise.

"Examples are pictures, and strike the senses, nay, raise the passions, and call in those (the strongest and most general of all motives) to the aid of ———."

"He was anxious to keep the distemper of France from the least countenance in England, where he was sure some wicked persons had shown a strong disposition to recommend an imitation of the French spirit of ———."

"Satire lashes vice into ———."

"The ———s in representation, and the bills for shortening the duration of Parliaments, he uniformly and steadily opposed for many years together."

"The pagan converts mention this great ——— of those who had been the greatest sinners, with that sudden and surprising change, which the Christian religion made in the lives of the most profligate."

"There are many clamorous for ——— in the political institutions of their country, who forget the ——— requisite in themselves."

"The burden of the ——— lay on Luther's shoulders."

"One cannot attempt a perfect ——— in the languages of the world, without rendering himself ridiculous."

Repentance— Contrition.

When we repent, we act; when we are contrite, we are in a passive state. *Repentance* is an active term, and simply expresses lively sorrow for past offences. *Contrition* is that state of mind into which we bring ourselves by continued repentance; in which the heart is, as it were, bruised at the remembrance of sin. Repentance is felt not only for sin, but also for actions which may influence our wordly affairs or condition. The motives for contrition are always religious. Sorrow for having offended God produces contrition. The reflection that we have done wrong in any way produces repentance. The heart is contrite—our reason repents.

Exercise.

During the remaining short period of his life, the prisoner maintained a sullen and obstinate silence; he expressed no ——— for his crime; nor evinced the least desire to see any member of his family.

He now clearly saw the probable consequences of his folly, and bitterly lamented having taken so rash a step; but ——— came too late, and it now only remained for him to prevent, as far as lay in his power, the injury which his rashness might cause to others.

I was told that he was really sincere in his ———, and that he had made a strong resolution to conduct himself for the future like an honest man and a virtuous citizen.

Her sighs and tears bore testimony to the depth of her ———, and every one present was so firmly convinced of her

sincerity, that several of those who witnessed her protestations offered to take her into their service.

"———, though it may melt, ought not to sink or overpower the heart of a Christian."

"Who by ——— is not satisfied,
Is not of heaven nor earth."

Smell — Odour.

The word *smell* is used in both an active and passive sense; *odour*, properly, only passively. The smell is active, as regards the organ of sense, and passive as it exists in certain bodies. Odour is also generally used, in a favourable sense, of what has an agreeable or sweet smell. The word *smell* is also used for the faculty of smelling: it is to be regretted that *the smelling* should not be always used for the faculty.

Exercise.

"Democritus, when he lay dying, sent for loaves of new bread, which having opened and poured a little wine into them, he kept himself alive with the ——— till a certain feast was past."

"The sweetest ——— in the air is the white double violet, which comes twice a year."

"The Levites burned the holy incense in such quantities as refreshed the whole multitude with its ———, and filled all the region about them with perfume."

"Me seemed I smelt a garden of sweet flowers."

"That dainty ——— from them threw around."

"Cheered with the grateful ———, old Ocean smiles."

"By the application of heat, the coffee bean increases to

nearly twice its original size, and emits a powerful and agreeable ———."

"There is a great variety of ———, though we have but a few names for them; the ——— of a violet and of musk, both sweet, are as distinct as any two ———."

"To the north of China are found both apples and pears; but the latter are tasteless, and the former mealy and bad, though with a fine colour and ———."

Tyranny — Oppression.

In *tyranny*, the active quality is uppermost in the mind; in *oppression*, the idea of suffering is prominent. He who exercises arbitrary power is a *tyrant;* he who directs that power against the people is an *oppressor.* Tyranny is exercised, oppression is borne. In the word tyrant, the ideas of haughtiness and imperious cruelty are comprised. Oppressor is a more limited term, and is confined to one mode of tyranny.

Exercise.

"Boundless intemperance
In nature is a ———: it hath been
The untimely emptying of the happy throne,
And fall of many kings."

"Power, when employed to relieve the oppressed, and to punish the ———, becomes a great blessing."

"Her taxes are more injudiciously and more ———ly imposed, more vexatiously collected."

"Tarquin having governed ———ly, and taken from the senate all authority, was become odious to the senate, nobility, and people."

"Domitian had been ———; and in his time many noble houses were overthrown by false accusations."

"If thou seest the ——— of the poor, marvel not at the matter, for He that is higher than the highest regardeth."

"By force of that commission, he in many places most ——— expelled them."

"I from ——— did the poor defend,
The fatherless, and such as had no friend."

"Our grand foe,
Who now triumphs, and in th' excess of joy,
Sole reigning, holds the ——— of heaven."

Unity — Union.

Unity has an active; *union*, a passive meaning. When two or more things are together, so as to make but one, the state in which they then are is their *union;* and the feeling by which they are held together, after being made one, is their *unity.* Union, then, is the state of being one; unity is the state of having but one sentiment or feeling. Marriage is often termed a union; *i.e.* it is the being together of two persons: all married persons, however, though united, do not live together in unity. Children who are affectionate and kind to each other are said to dwell in unity.

Exercise.

"Take ——— out of the world, and it dissolves into a chaos."

The want of ——— which exists between England and Ireland has been the chief cause of the clamour for the

repeal of the ———, which has so long distracted the latter country.

"Behold how good and how pleasant a thing it is for brethren to dwell together in ———!"

"We, of all Christians, ought to promote ——— among ourselves and others."

The ——— of the two armies was at length effected, and their operations were effectually directed against the enemy.

To avoid dissension, it avails much that there be among them a ———, as well in ceremonies as in doctrine.

"One kingdom, joy, and ——— without end."

"And gladly of our ——— hear thee speak."

Utility — Usefulness.

Of these words, *utility* is the active, *usefulness* the passive term. Our *utility* is discovered by what we do; our *usefulness*, by what we are. One person is of utility to another, when he assists him, or does him some service. A man's usefulness consists in the power — not in the act — of making himself useful. Utility is usefulness exerted. For this reason, utility is more frequently said of persons; usefulness of things. The utility of a thing is discovered by the effects which it produces when brought into action; its usefulness is perceived in its nature or inherent qualities.

Exercise.

"The gentleman desired that I would give a relation of a cure of the gout, that it might be made public, as a thing

which might prove of common ——— to so great numbers as were subject to that disease."

"Those things which have long gone together are confederate; whereas new things agree not so well; but though they help by their ———, yet they trouble by their inconformity."

"The grandeur of the commonwealth shows itself chiefly in works that were necessary or convenient. On the contrary, the magnificence of Rome, under the emperors, was rather for ostentation than any real ———."

It is hoped that every sensible person who reads these exercises will have no difficulty in perceiving their ———, and the author ventures to assert that those who practise them will soon acknowledge their ———.

"I had occasion to refer several times to the work you mentioned in your last letter, but I soon found the book was of no ——— whatever, and I have now discontinued referring to it."

Value — Worth.

Value has an active; *worth*, a passive meaning. The quality "worth" is what a thing has in itself. Its "value" is determined by what it *does* for you.

The worth of any thing depends upon its real merit; its value is determined by the price it would fetch in an open market. Worth is intrinsic; value depends upon circumstances. Worth is an essential, value an accidental property. That which is really of little worth may be of great value in consequence of its scarcity, or the great demand for it. Worth is permanent; value is changeable. The worth of

a picture is always the same; its value varies with the taste of purchasers, scarcity of pictures by the same master, &c.

Exercise.

I know his ———, and appreciate it fully, in proof of which I have given him the appointment in preference to all the other candidates.

The ——— of a book is immediately depreciated by the publication of another and a better one on the same subject.

The ——— of the estate is estimated at a much higher sum, in consequence of its being adjacent to some property from which it is said to derive many advantages.

How much is that picture ———? It has been ——— at eighty guineas, but I consider it ——— much more.

The ——— of a man's estate has nothing to do with his moral ———; for every individual should be estimated by what he is, rather than by what he has.

The ——— of a thing may differ greatly from its ———; the former depends upon circumstances, whilst the latter is always the same.

Veracity — Truth.

The former word is here active; the latter, passive. *Veracity* regards persons; *truth* regards things. Truth *is*, veracity *does*. We speak of the truth of history, but of the veracity of the historian. We can depend upon the truth of whatever is asserted by a man of known veracity. The thing said is true; the person who says it is veracious.

Exercise.

"In real ———, I believe that there is much less difference between the author and his works than is currently supposed."

"Many relations of travellers have been slighted as fabulous, till more frequent voyages have confirmed their ———."

"As we lived near the road, we often had the traveller or stranger visit us, to taste our gooseberry wine, for which we had great reputation; and I profess, with the ——— of an historian, that I never knew one of them find fault with it."

"What can we say? Even that which the man in Terence said to a person whose ——— he suspected."

"I shall think myself obliged for the future to speak always in ——— and sincerity of heart."

"There are innumerable ——— with which we are wholly unacquainted."

"They thought they might do it, not only willingly, because they loved him, and ———ly, because such indeed was the mind of the people; but safely, because she who ruled the king was agreed thereto."

As his ——— has never been called in question, we have no reason to doubt the ——— of his assertion.

To caution—to warn.

We are *cautioned* against acting injudiciously; we are *warned* of what may act injuriously upon ourselves. We warn a man of approaching danger; we caution him against running into it. Heavy clouds warn us of the coming storm. He cautioned his friend not to approach too near the enemy's lines. We are cautioned against speaking rashly; we are warned of the consequences.

Exercise.

Upon entering into business, he was frequently ——— against having any dealings with Mr. B., whose want of principle made it very dangerous for any one to be connected with him. He, however, disregarded this ———, and was soon induced to embark with this very man in extensive speculations.

His friends again strongly urged him to break off all further connection with so unprincipled and daring an adventurer. But the ——— came too late, for he now found himself so deeply involved that nothing could save him from ruin.

When the poor mother left her children, she ——— the eldest not to allow the two youngest to approach the fire.

Though ——— of the consequences, the child paid no attention to her mother's injunctions; and having left her sisters alone in the room for a few minutes, she was horror-struck on her return to find one of them enveloped in flames.

Attention to the forementioned symptoms affords the best ———s and rules of diet, by way of prevention.

"Not e'en Philander had bespoke his shroud,
Nor had he cause;—a ——— was denied."

To defend—to protect.

To *defend* is an active; to *protect*, a passive term. To defend is to ward off; to protect is to cover over. We defend those who are attacked; we protect those who are liable to be attacked. In defending, we exert ourselves; in protecting, we merely place ourselves between two parties. Swords and spears are arms of defence; helmets and shields are weapons of protection. A town is defended by its garrison and cannon; a town is protected by

its fortifications, and its natural position. Houses protect us from the inclemency of the weather. Brave soldiers defend their country.

Exercise.

The streets were filled with poor, starving wretches, the pictures of misery and poverty, shivering with the cold, and with nothing but a few rags to ——— them from the inclemency of the season.

Just as the magistrate was about to leave the bench, a poor woman entered the court in a state of great agitation, and implored the magistrate to ——— her against the violence of her husband.

As he was on the point of entering the ravine, a huge boar suddenly leaped out upon him; he drew his hanger, and ——— himself as well as he could, till his companions came to his assistance, and soon put the wild beast to flight.

The forty-eighth regiment, being charged with great impetuosity by the enemy's cavalry, ——— themselves for some time with the most determined bravery; but being at length overpowered by the superior weight and number of the enemy, were reluctantly obliged to retreat.

Though well ——— from the weather by a thick great-coat, he caught such a violent cold in travelling outside the stage from Brighton to London, that it brought on a severe attack of fever.

To eat — to feed.

To *eat* is the act of taking in nourishment; to *feed* is the act of deriving nourishment. By eating we become fed. Infants cannot eat, they are fed. We are fed as much by what we drink, as by what we

eat. Men are not said to feed (in an intransitive sense). Beasts feed; men are fed. In a metaphorical sense, rust eats into iron. The imagination feeds upon romances.

Exercise.

"The elephant could not have reached the ground without his proboscis; or if it be supposed that he might have ——— upon the fruit, leaves, or branches of trees, how was he to drink?"

At five o'clock in the afternoon, a bell is rung in the Zoological Gardens, Regent's Park, to give notice to the visitors that the keepers are going to ——— the beasts.

The doctor assured his patient that all his indisposition arose from ——— too much; and prescribed no other medicine for him than moderation in his living.

"And when the Scribes and Pharisees saw him ——— with publicans and sinners, they said unto his disciples: How is it that he ——— with publicans and sinners?"

Boerhaave ——— a sparrow with bread four days, in which time it ——— more than its own weight.

"Some birds ——— upon the berries of this vegetable."

The child had made itself so ill from ——— a great quantity of unripe fruit, that its life was for some days despaired of.

In winter, when fodder is scarce, cows and sheep ——— upon turnips.

To employ—to use.

To *use* a thing is to derive enjoyment or service from it; to *employ* is to turn that service into a particular channel. What is employed is made to act; what is used is acted upon. We use words to

express our general meaning; we employ certain words on particular occasions. Technical terms are employed in scientific works. Pens, ink, and paper, are the materials used in writing. Time and talent are employed in writing, because they are made to produce an intended effect.

Exercise.

He ——— such strange terms, and in such an uncommon signification that many of his writings are very difficult to understand.

My brother's business has become so extensive, and he consequently requires so much more assistance, that he has found it necessary to ——— forty additional hands in his manufactory.

The quantity of paper ——— annually for the supply of English newspapers is 121,184 reams, some of which paper is of an enormous size; and thousands of persons are ——— in producing these daily and weekly publications.

There is nothing insignificant, nothing which may not be ——— for some good purpose; and though we are not always able to perceive its utility, we are not justified in concluding, on that account, that it is utterly worthless.

We may often ——— our time profitably, even when not engaged in manual labour, or in any powerful exertion of the intellect.

——— diligence and perseverance, and you cannot fail of success.

To find—to meet with.

In *finding*, we act; in *meeting with*, some person or thing acts upon us. What we find, we go towards

either by chance or intentionally. What we meet with presents itself to us unsought for. In looking for a quotation in some poet, we may not be able to find it, but may meet with one which will answer our purpose equally well. We find what we search for; we meet with what we do not expect to see.

Exercise.

"We ——— many things worthy of observation."

"Ask, and it shall be given you; seek, and ye shall ———."

"What a majesty and force does one ——— in these short inscriptions! Are you not amazed to see so much history gathered into so small a compass."

"She disappeared, and left me dark; I walked
To ——— her, or for ever to deplore
Her loss."

"Hercules' ——— Pleasure and Virtue was invented by Prodicus, who lived before Socrates."

"It is agreeable to compare the face of a great man with the character, and try if we can ——— in his looks and features, either the haughty, cruel, or merciful temper."

"He was afraid of being insulted with Greek, for which reason he desired a friend to ——— him a clergyman rather of plain sense than much learning."

I have lost my book, and can ——— it nowhere.

The other day looking carelessly through the leaves of that work, I ——— two or three passages which struck me as being so sensibly conceived, and so forcibly expressed, that I determined to peruse the book.

To found—to ground.

To *found* is used actively—to *ground*, passively. A charge is founded—a belief is grounded. We should not accuse without a foundation, nor suspect without good grounds for suspicion. We should have a foundation for our actions, and grounds for our thoughts and feelings. The grounds for suspicion may lead us to suspect, and suspicion itself may be the foundation of a charge.

Exercise.

"I know there are persons who look upon these wonders of art (in ancient history) as fabulous; but I cannot find any ——— for such a suspicion."

"The only sure principles we can lay down for regulating our conduct must be ——— on the Christian religion."

"The solemn usage of praying for the dead can be ——— only on the belief that there exists a middle state of purification and suffering through which souls pass after death, and from which the prayers of the faithful may aid in delivering them."

"A right to the use of the creatures is ——— originally in the right a man has to subsist."

"It may serve us to ——— conjectures more approaching to the truth than we have hitherto met with."

"Wisdom ——— her laws upon an infallible rule of comparison."

"If it be natural, ought we not to conclude that there is some ——— and reason for these fears, and that nature has not planted them in us to no purpose?"

"Power ——— on contract can descend only to him who has a right by that contract."

To furnish — to supply.

I furnish, that you may use; I supply, that you may not want. What is wanting to make a thing complete must be *supplied;* what is required for occasional use is *furnished.* Our wants are supplied; our comforts are furnished. The poor are supplied with blankets and coals during the winter; the rich man's table is furnished with delicacies. What is furnished we keep by us for use; what is supplied we use immediately. Hence, a house is furnished with tables and chairs; a larder is supplied with meat and vegetables.

Exercise.

The demand for cotton goods was so great, that the manufacturers could not ——— the dealers fast enough.

The ships were well fitted out, being ——— with all the necessary nautical instruments, and amply ——— with provisions.

The shelves of his library are ——— with a collection of rare books.

London is ——— with vegetables chiefly from the market-gardens in the neighbourhood of Hammersmith and Fulham.

Youth is the season for ——— the mind with sound principles.

What he wanted in ability was ——— by unremitting assiduity.

The encroachments of Philip of Macedon ——— Demosthenes with the subject-matter of some of his most celebrated orations.

Having obtained entrance to the prison, he ——— his friend with the means of escaping.

The unfortunate crew having lost every thing they possessed, were ——— with clothes, and ——— with money to enable them to reach their homes.

To invent—to discover.

To *invent* has an active; to *discover*, a passive meaning. When things are combined in such a way as to produce an effect never before known, the author of such a combination *invents*. That which always existed, but was never known, is *discovered* when it becomes known. Thus, the expansive power of steam was discovered, and the steam-engine was invented. America was discovered—not invented, because, though that continent was unknown to the inhabitants of Europe before the year 1493, we may presume that it had existed from the beginning of time. Printing was invented—not discovered, because it was the effect produced by the combination of metal type, ink, paper, &c. Newton discovered the law of gravitation. Galileo invented the telescope.

Exercise.

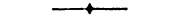
There has lately been ——— by M. Menas in the convent of Santa Laura, on Mount Athos, a manuscript containing one hundred and twenty-one Greek fables of Babrius.

There appear to be reasonable grounds for the belief that what are justly regarded in Europe as two of the most important ——— of modern times, viz.: the art of printing

and the composition of gunpowder had their first origin in China.

The date of the ——— of gunpowder is involved in obscurity. It has been said that it was used in China as early as A.D. 85. It has also been stated, that about 1336, Berthold Schwartz, a monk, ——— the mode of manufacturing it.

The Chinese had ——— the attractive power of the loadstone from remote antiquity; but its property of communicating polarity to iron is for the first time noticed in a Chinese dictionary, finished A.D. 121.



To keep—to retain.

To *keep* is an active—to *retain* is a passive term. We keep, by our own power; we retain, through want of power or want of exertion in others. What we have power to prevent others taking from us, we keep; what others do not choose, or cannot manage to take from us, we retain. We keep money in trust for others. We retain our authority over others. Men sometimes retain their faculties to a great age.

Exercise.

In spite of the most strenuous efforts of the opposite party, the new member ——— such influence in the county, that at the next election he was returned to Parliament by an overwhelming majority.

The prince was a man of most extravagant habits; he ——— a numerous stud of horses, a pack of hounds, and an expensive establishment; he gave splendid entertainments, and ——— open house for all his friends.

Those who ——— themselves clear of bad company will be less likely to acquire bad habits, and may ——— their innocence.

In Scotland, many people live to a great age ; and are not only active and cheerful, but ——— all their faculties to the last.

The unfortunate prisoner, when led to the place of execution, betrayed no weakness or fear of death, but ———ing his firmness to the last, laid his head upon the block with the most dignified composure.

We have a right to ——— what belongs to us, but no arguments can justify our ———ing the property of another.

To lay—to lie.

The confusion in the use of these verbs has arisen from the fact, that the present tense of the first verb is spelled and pronounced exactly in the same way as the past tense of the second; the parts of both verbs are as follows :—

Pres.	*Past.*	*Part.*
Lay	laid	laid
Lie	lay	lain

To *lay* is a transitive verb, and means *to place down ;* to *lie* is an intransitive verb, and means *to place one's self down.*

1. *Lay* down the book = Place the book down.
   I *laid* down the book = I placed the book down.
   The book was *laid* down = The book was placed down.
2. *Lie* down = Place yourself down.
   I *lay* down = I placed myself down.
   I had *lain* down = I had placed myself down.

Exercise.

"As a man should always be upon his guard against the vices to which he is most exposed, so we should take a more than ordinary care not to ——— at the mercy of the weather in our moral conduct."

"Europe ——— then under a deep lethargy, and was no otherwise to be rescued but by one that would cry mightily."

"It was a sandy soil, and the way had been full of dust; but an hour or two before, a refreshing, fragrant shower of rain had ——— the dust."

He had not ——— down a quarter of an hour, before the bell rang for dinner.

"Homer is like his Jupiter in his terrors, shaking Olympus; Virgil, like the same power in his benevolence, counselling with the gods, ———ing plans for empires."

"He intends to ——— in a store of wood and coals for the winter."

"Ants bite off all the buds before they ——— it up, and therefore the corn that has ——— in their nests will produce nothing."

To persevere—to persist.

To *persevere* has to do with the action; to *persist*, with the spirit or will that prompts it. We persevere in doing; we persist in thinking. We persevere in study; we persist in an opinion. By persisting we remain unchanged—that is, we lose nothing of our state. By persevering, we attain our end. Men persist in belief, error, conceit, &c.; they persevere in kindness, virtue, &c.—that is, in

kind and virtuous actions. To persist is more frequently used in a bad sense; to persevere has generally a favourable acceptation.

Exercise.

If you are determined to ——— in your error, you must abide by the consequences; and you will find, perhaps when too late, that you are farther than ever from the accomplishment of your design.

Those who ——— in doing well, will, in the end, be rewarded.

Having resolved to finish his task by the end of the second week, he ——— in writing a portion of it every day.

Though repeatedly cross-questioned by the whole bench, the witness ——— in the same story, and his evidence being afterwards corroborated by that of another witness, all the assertions he had made were proved to be true.

No argument could induce him to alter his sentiments; he ——— in maintaining the same opinions which he has always entertained on this subject.

There are many who make good resolutions, but few who ——— in them.

To err is human, but to ——— in error is diabolical.

"If we ——— in studying to do our duty towards God and man, we shall meet with the esteem, love, and confidence of those who are around us."

"A spoiled child ——— in his follies from perversity of humour."

To teach—to learn.

It is to be remarked, that in many European languages, the same word is used for to teach and

to learn. In Shakspere* and Spenser†, the verb to learn frequently occurs in the sense of to teach. This sense is now obsolete. To *learn* is to receive, and to *teach* is to give, instruction. He who is taught, learns, not he who teaches.

Exercise.

"In imitation of sounds, that man should be the teacher is no part of the matter; for birds will ——— one of another."

"I am too sudden bold;
To ——— a teacher ill beseemeth me."

"Dissenting ———ers are under no incapacity of accepting civil and military employments."

"Nor can a ———er work so cheaply as a skilful, practised artist."

"If some men ——— wicked things, it must be that others should practise them."

Locke, in his "Thoughts concerning Education," says that "pupils should ——— every rule by the practical application of it, and not by tedious illustrated precepts, which cannot make half the impression."

"If there are several children, there is no better way of fixing things in the memory than when one has ——— something to make him ——— it to the others, which the distinction attending the act will always cause him to be eager to do."

"Let a pupil understand everything that it is designed to

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* "He would *learn*
The lion stoop to him in lowly wise,
A lesson hard."

† "Hast thou not *learn'd* me how
To make perfumes?"

——— him. If he cannot understand a thing this year, it was not designed by his Creator that he should ——— it this year."

To trust—to credit.

Both these words signify to put faith in. We *trust* what is to happen; we *credit* what has happened. We give credit to good news, and we trust it will not prove false. We give a man credit for his good intentions; we trust he will turn out as we have reason to expect. Trust looks forward; credit looks back. When we trust our property to others, we give them credit for their honesty.

Exercise.

They thought his character was not well enough established to justify his being ——— to execute so important an enterprise; and he was consequently withdrawn from the command.

He has deceived me so often, that I can no longer put the least ——— in his promises, nor give any ——— to his statements.

To the surprise of all present, the youthful lecturer displayed a profound knowledge of his subject, and an extent of reading hardly to be ——— in one so young and inexperienced.

Though it wears some appearance of likelihood, we attach but little ——— to the report; and we ——— that affairs will not turn out so bad as they have been represented.

I have placed the whole affair in his hands, ———ing to his talents and ingenuity to bring it to a happy conclusion.

The account differs so widely from that previously received

and is so irreconcilable with known facts, that it is not worthy of the least ———.

We can put no ——— in a liar, nor give any ——— to his tales.

To waver—to fluctuate.

To *waver* has an active signification. When we waver, we are undecided as to what we shall *do*. The meaning of to *fluctuate* is passive. In fluctuating, we are acted upon. Our state of mind, or passion is affected when we fluctuate. We waver in action, we fluctuate in passion. He who cannot make up his mind as to whether he shall or shall not act in a certain way—*wavers*. He who is alternately affected by conflicting passions or feelings—*fluctuates*.

Exercise.

"So ingenious is the human heart in deceiving itself, as well as others, that it is probable neither Cromwell himself, nor those making similar pretensions to distinguished piety, could exactly have fixed the point at which their enthusiasm terminated, and their hypocrisy commenced; or rather it was a point not fixed in itself, but ———ing with the state of health, of good or bad fortune, of high or low spirits, affecting the individual at the period."

"As the greatest part of my estate has been hitherto of an unsteady and volatile nature, either tossed upon seas, or ———ing in funds, it is now fixed and settled in substantial acres and tenements."

"Let a man, without trepidation or ———ing, proceed in discharging his duty."

"The tempter, but with show of zeal and love
To man and indignation at his wrong,
New parts puts on, and as to passion moved,
——— disturbed."

"Thou almost mak'st me ——— in my faith,
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men."

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Authentic — Genuine.

The term *authentic*, as an active quality, is applied to historical documents, memoirs, news, &c. which are considered good authority, and worthy of belief, as regards the subjects of which they treat. *Genuine* is a passive word. A document is correctly said to be genuine when it *is* what it professes to be, but it is not always, for that reason, authentic. Genuine has to do with the connection between a work and its reputed author. Authentic regards its character, as deserving of consideration as a standard work. Sir Walter Scott's "Life of Napoleon Buonaparte" is not considered *authentic*. Chatterton's "Rowley's Poems" were discovered to be not *genuine*.

Exercise.

The question of the ——— of Ossian's poems has been long set at rest.

The most ——— account of this transaction may be found in "Sonnini's Travels in Egypt."

His memory was so wonderful, that there was scarcely a Greek or Roman author of whose works he could not describe all the ——— manuscripts, and inform you of their exact worth, as throwing any light on the history of their times.

The character of this extraordinary scholar was made up of the most ——— simplicity, accompanied with the quickest sagacity and the deepest penetration.

We have reasonable grounds to doubt the ——— of the account concerning the discovery of Richard the First by his favourite minstrel, Blondel.

It was Niebuhr's opinion that several of the books said to have been written by Julius Cæsar are not ———.

"We are surprised to find verses of so modern a cast as the following at such an early period; which in this sagacious age we should judge to be a forgery, was not their ———ness ———ated, and their antiquity confirmed by the venerable types of Caxton."

Actual—Real.

Actual qualifies what is done, and refers to a previous act; ***real*** refers to what simply exists as an object of thought. The former is active, the latter passive in meaning. When we speak of the actual condition of a country, we signify the condition into which it has been brought by previous acts; when we speak of its real condition, we mean the state in which it exists as an object of contemplation. Actual is opposed to suppositious; real is opposed to imaginary, feigned, or artificial. An actual fact, a real sentiment.

Exercise.

"When I place an imaginary name at the head of a character, I examine every letter of it, that it may not bear any resemblance to one that is ———."

"In this slumbry agitation, besides her walking and other ——— performances, what, at any time, have you heard her say?"

"For he that but conceives a crime in thought
Contracts the danger of an ——— fault;
Then what must he expect that still proceeds
To finish sin, and work up thoughts to deeds?"

"We do but describe an imaginary world, that is but little akin to the ——— one."

"The very notion of any duration being past implies that it was once present; for the idea of being once present is ———ly included in the idea of its being past."

"Imaginary distempers are attended with ——— and unfeigned sufferings."

"All men acknowledge themselves able and sufficient to do many things which ———ly they never do."

"These orators influence the people, whose anger is ———ly but a short fit of madness."

Awkward—Clumsy.

Awkward has an active; *clumsy*, a passive meaning. An awkward man wants grace of action; a clumsy man wants grace of shape. Awkward is opposed to adroit; clumsy is opposed to elegant. We do not discover awkwardness before something is done; clumsiness is seen in the very appearance of a thing or person. A clumsy man may have an awkward gait. We speak of an awkward manner,

and a clumsy appearance. An awkward man is not always clumsy; for many persons of elegant figure and appearance are anything but adroit in their actions. In the expression "an awkward excuse," we regard the maker of it; the phrase "a clumsy excuse" points to the nature of the excuse when made.

Exercise.

"I hardly know anything so difficult to attain, or so necessary to possess, as perfect good breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an ——— bashfulness."

"All the operations of the Greeks in sailing were ——— and unskilful."

This is, after all, but a ——— contrivance, and I fear will not answer the purpose for which it is intended.

"Their own language is worthy their care; and they are judged of by their handsome or ——— way of expressing themselves in it."

"Montaigne had many ——— imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms."

All the work he was set to was so ———ly done, that it was soon found necessary to discharge him from the office.

Apt—Fit.

Apt has an active sense, *fit* represents a passive state. We are naturally apt; we are rendered fit. Those who are quick of apprehension are *apt* scholars. Those who have studied sufficiently are *fit* to

undertake certain duties. Children are apt to make mistakes. Well-seasoned wood is fit for use. Apt represents a natural tendency: fit represents an acquired power.

Exercise.

"Nor holy rapture wanted they, to praise
Their Maker in ——— strains, pronounced or sung."

"If you have a wise sentence or an ——— phrase, commit it to your memory."

"Men are ——— to think well of themselves, and of their nation, their courage, and strength."

"It is a wrong use of my understanding to make it the rule and measure of another man's; a use which it is neither ——— for, nor capable of."

"Men of valour ——— to go out for war and battle."

"Even those who are near the court are ——— to deduce wrong consequences, by reasoning upon the motives of actions."

The poor man had become so weak and emaciated by his long illness, that he was no longer ——— to work, and was wholly unable to maintain his family.

"He lends him vain Goliah's sacred sword,
The ———est help just fortune could afford."

"——— words can strike; and yet in them we see
Faint images of what we here enjoy."

"One who has not these lights is a stranger to what he reads, and is ——— to put a wrong interpretation upon it."

Contented—Satisfied.

Contented refers to the state in which we have brought our mind by our own determination; it

represents the result of our own act. *Satisfied* qualifies that state of mind which is the consequence of some external action. Contentment comes from within; satisfaction proceeds from without. We are the authors of our own contentment; others cause our satisfaction. When we restrain our desires, we are contented; when our desires are gratified, we are satisfied. There is merit in contentment, since it argues considerable power of mind. The poor are often contented; the avaricious are never satisfied.

Exercise.

"No man should be ——— with himself that he barely does well, but he should perform everything in the best manner he is able."

"It is necessary to an easy and happy life, to possess our minds in such a manner as to be well ——— with our own reflections."

"To distant lands Vertumnus never roves,
Like you, ——— with his native groves."

The poorest man may be ———; but the most enormous wealth and most successful ambition have seldom produced ———.

"I ask you whether a gentleman who has seen a little of the world, and observed how men live elsewhere, can ———ly sit down in a cold, damp habitation, in the midst of a bleak country, inhabited by thieves and beggars?"

"As I have been disappointed myself, it will be very hard if I have not the ——— of seeing other people succeed better."

"I am ———; my boy has done his duty."

"He expressed himself perfectly ——— with his task."

Efficacious—Effectual.

That which possesses a large share of power to bring about an effect is qualified as *efficacious;* that which has already produced an effect is qualified as *effectual.* A remedy is efficacious, which is known to possess all the properties required to produce a cure; a remedy is effectual, which we know, from experience, has already effected cures. Severity may be efficacious, even when not practised; it is also found to have been effectual, *i. e.* has produced the desired effect.

Exercise.

"He who labours to lessen the dignity of human nature destroys many ——— motives for practising worthy actions."

"Sometimes, the sight of the altar, and decent preparations for devotion, may compose and recover the wandering mind more ———ly than a sermon."

"Nothing so ———ly deadens the taste of the sublime as that which is light and radiant."

These disturbances at length rose to such an alarming height, that it was found necessary to adopt some ——— means of quelling them; and accordingly, a large body of soldiers was marched into the immediate neighbourhood of the riots, which kept the rebels in awe, and soon re-established order throughout the country.

On this occasion, the government displayed a severity which was well known to be ——— in such cases. The result justified their views, for these severe measures ———ly prevented a repetition of the like offences.

Kindness united with firmness is a more ——— means of securing obedience than indiscriminate harshness and severity.

Efficient—Effective.

What actually does produce an effect is *efficient.* What has power to produce an effect, is *effective.* An efficient force is one now engaged in action; an effective force is one which, when put in action, is capable of bringing about a certain effect. We judge of what is efficient from its acts: we judge of what is effective from its appearance. An effective body of police is one which, judging from its force, numbers, and other external circumstances, has the power to prevent crime, and preserve order. An efficient body of police is one by whose daily efforts crime is prevented and property rendered secure.

Exercise.

"I should suspend my congratulations on the new liberties of France, until I was informed how it had been combined with government, with the discipline of the armies, and the collection of an ——— revenue."

"No searcher has yet found the ——— cause of sleep."

"Nor do they speak properly who say that time consumes all things, for time is not ———, nor are bodies destroyed by it."

"The magnetic fluid may be an ——— cause in occasioning the inclination of the earth's axis; yet no variation of this dip has been ever observed."

He has applied himself with such diligence to the business of the office, that he is now become one of the most ——— members of the government."

"There is nothing in words and styles but suitableness that makes them ———."

Creosote is now known as an ——— remedy in many diseases.

Expert—Experienced.

Expert has to do with the hand; *Experienced*, with the head. Expert men are tried in action; experienced men are tried in counsel. The expert have continual practice; the experienced have had much practice, and have acquired much knowledge. Young persons may be expert, but they can never be experienced. Experience must be gained by time. The experienced form the design, and entrust it for execution to the expert.

Exercise.

"——— men can execute, and judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs come best from those that are learned."

"To him ——— Nestor thus rejoined,
O friend, what sorrows dost thou bring to mind!"

"The meanest sculptor in the Æmilian square
Can imitate in brass the nails and hair,
——— in trifles, and a cunning fool,
Able to express the parts, but not dispose the whole."

"We must perfect, as much as we can, our ideas of the distinct species; or learn them from such as are used to that sort of things, and are ——— in them."

"This army, for the ——— and valour of the soldiers was thought sufficient to have met the greatest army of the Turks."

"He through the armèd files
Darts his ——— eye."

Without the faculty of memory, no advantage could be derived from the most enlarged ———.

"Fearless they combat every hostile wind,
Wheeling in many tracks with course inclined,
——— to moor, where terrors line the road."

Fruitful—Fertile.

Fruitful is an active; ***fertile***, a passive term. Ground which requires but little culture is fertile. Trees which bear much fruit are fruitful. Aptness for cultivation is the cause of fertility; actual production is the proof of fruitfulness. In a moral sense, the same distinction exists. A fertile invention possesses a readiness of contrivance; a fruitful invention has numerous contrivances ready for use. A fertile country has the power of producing; a fruitful country does produce. Fertility is not fruitfulness, but fruitfulness implies fertility.

Exercise.

In many of the West India Islands, the earth is so ———, and requires so little human labour, that the plants and herbs may be almost said to grow spontaneously.

The southern side of the island is very ———, and requires but little cultivation; in other parts, however, the soil is comparatively barren, and, with considerable labour, but very poor crops are produced.

It may be said with truth that vanity is the most ——— source of human unhappiness, for there is scarcely a single vice to which it may not lead, unless it be checked in early years.

Our orchard has proved more ——— this year than for many previous summers. The ——— of the trees is partly owing to the natural ——— of the soil, and partly to the warm sun and refreshing showers which have been so prevalent during the whole of the season.

In the year 1811, the ——— of the vine, both in France and Germany, was remarkable. For many years after, the wines

of that year's growth were in great request in both those countries, and to this day they are talked of with pride by the old vine-dressers.

Friendly—Amicable.

Friendly is an active; *amicable* is a passive word. The former qualifies persons; the latter is applied to conditions of life, or states of being. Men are friendly; an intercourse is amicable. We discover persons to be friendly by their actions. The state in which persons live may be amicable. Those who entertain a friendly feeling towards each other live amicably together. A friendly visit, offer, &c.; an amicable arrangement, accommodation, &c.

Exercise.

"What first presents itself to be recommended is a disposition averse from offence, and desirous of cultivating harmony, and ——— intercourse in society."

"Who slake his thirst; who spread the ——— board,
To give the famish'd Belisarius food?"

"As I acknowledged this, I felt a suffusion of a finer kind upon my cheek—more warm and ——— to man than what Burgundy (at least of two livres a bottle, which was such as I had been drinking) could have produced."

"They gave them thanks, desiring them to be ——— still unto them."

"In Holland itself, where it is pretended that the variety of sects live so ———ly together, it is notorious how a turbulent party, joining with the Arminians, did attempt to destroy the republic."

"Nations, grown ——— as the flocks and herds, shall depute their monarchs to meet at a festival of the world for commemorating the jubilee of a fifty years' peace."

"Thou to mankind
Be good and ——— still, and oft return."

Healthy — Wholesome.

That is *healthy* which actively promotes or increases our bodily strength. That is *wholesome* which does no harm to our physical constitution, but possesses the passive quality of health. Pure air, exercise, occupations, &c., are healthy; plain food, diet, &c., are wholesome. The internal functions of the body are disorganised by unwholesome food; the physical powers are improved by healthy air and regular exercise. In like manner, abstractly, a wholesome doctrine is a preservative to our morality; a healthy tone of mind tends to the improvement of our faculties. What is healthy acts upon us; what is wholesome, we act upon.

Exercise.

The severity of the labour, and the un- ——— state of the atmosphere in which they work, operate most injuriously on the physical constitution of this class of the population.

All sour fruits, strong wines, and ardent spirits, are universally condemned as un- ——— food for children.

The ——— situation of the house, and the order and regularity with which the establishment is conducted, have greatly contributed to raise its reputation.

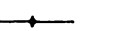
Plain, ——— food, pure air, and regular exercise, will not only strengthen the bodily powers, but will also preserve the mental faculties in a ——— state.

A close, damp situation, accumulated matter in a state of decomposition, and want of proper ventilation, are the certain elements of disease, and make rapid inroads on the most ——— constitution.

He is a strong, ——— man; he rises early, works hard, lives on ——— fare, and enjoys refreshing sleep.

"So that the doctrine contained be but ——— and edifying, a want of exactness in speaking may be overlooked."

"Gardening or husbandry, or working in wood, are fit and ——— recreations for a man of study or business."



Impracticable — Impossible.

The first of these terms has an active, the second a passive sense. The distinction between them is, that the first regards those designs which cannot be accomplished by human skill or ingenuity; whilst the second is applied to those things which are contrary to the existing laws of nature, or to common sense. Thus, nothing is impossible to God, because He is above the laws of nature. It is impossible for a man to be in two places at once. It is impossible that two and two should make more or less than four. The design of cutting a canal across the isthmus of Darien may have been hitherto impracticable, but it is not impossible that it may, one day, be carried into execution. Again, the navigation of some rivers may be im-

practicable, but it is not impossible that improvements in science may so far overcome natural obstacles, as to render it practicable.

Exercise.

It is ——— to comprehend the nature of God.

We were obliged to abandon the plan, as it was found to be ———.

When you say that two straight lines can inclose a space, you assert what is ———.

It is folly to consider things ——— because they are ———.

With men, this is ———; but with God, all things are possible.

It is ——— that a boy of twelve years should have the experience of a man of forty.

"To preach up the necessity of that which our experience tells us is ———, were to affright mankind with a terrible prospect."

Intolerable — Insufferable.

Intolerable is an active quality—*insufferable* has a passive meaning. The former qualifies that which our mind or body has not power to fight against; the latter, that which our moral or physical constitution will not allow us to endure. The same distinction holds good between the verbs to suffer and to tolerate. Cold, heat, pain, thirst, &c., are insufferable; pride, vanity, rudeness, &c., are intolerable. In suffering, we are acted upon; in tolerating, we act.

Exercise.

In the last engagement, he received a sabre-wound in his left shoulder, which put him to such ——— pain, that he fainted, and was carried off the field by some of his comrades.

The overseer behaved with such ——— harshness and arrogance, that not a man in the establishment would serve under him; and all the workmen signed a petition to the governor praying for his removal.

The heat of the climate during three months is ———, and causes so great a mortality, that in some places the towns are almost deserted by the inhabitants, who seek the cooler and more refreshing atmosphere of the mountains.

She ——— so intensely from head-ache, that she frequently lies for whole days on her bed, unable to move or to make the slightest exertion.

It is the most rational philosophy to ——— those evils for which no remedy can be found.

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Likely — Probable.

Likely is an active; *probable*, a passive word. Men and things are likely; things are probable. Likely refers to the present state of a thing with respect to its future state; probable refers to its future state with respect to what it now is. If we take the two expressions: 1, "A likely story," and 2, "A probable story," the difference between them will be, that a likely story is one which, from internal evidence and present appearance, carries conviction of its truth. A probable story is one which has the chances in its favour, but which we

are not so readily inclined to believe as the other. What is likely is always probable; but what is probable is not always likely. Likelihood depends upon appearances; probability, upon the number of chances in its favour. A bright morning is likely to turn out a fine day; but it is probable that it will be foggy, if it be during the month of November. We speak of a likely, never of a probable person.

Exercise.

It is very ——— that I shall be obliged, in the course of next month, to make a journey to the Highlands.

The ——— effect of my delay in the country will be the neglect of my affairs in town, and perhaps the loss of much business.

From the present appearance of affairs, I should think such a conclusion very ———.

It is ——— that my cousin will arrive in England towards the end of next month.

It is ——— that if Napoleon had conquered the English, he would have succeeded in establishing a universal monarchy in Europe.

"It seems ——— that he was in hopes of being busy and conspicuous."

The weather is now settled, and I think it very ——— that we shall have a fine day for our excursion.

"That is accounted ——— which has better arguments producible for it, than can be brought against it."

Lovely — Amiable.

Lovely is active in its signification, and means inspiring love. *Amiable* has a passive sense, and

signifies deserving of love. The outward appearance is lovely; the disposition and character are amiable. Beauty of form, shape, colour, &c., are lovely; the kind, gentle, tender, and affectionate are amiable. We speak of an amiable wife or daughter; and of a lovely evening, flower, sunset, &c. Amiable is never applied to things, and lovely never to moral qualities. We can neither say an amiable flower, nor a lovely temper.

Exercise.

Though of an excellent temper, and most ——— disposition, he could be very strict and even severe when the occasion required, and managed all the affairs of the institution with the utmost prudence and discrimination.

On arriving at Remagen, we took post-horses to Ahrweiler, and, travelling through the ——— valley of the Ahr, arrived in about two hours at Altenahr, about twenty miles from the Rhine.

We had scarcely been seated five minutes, when the door opened, and in walked a ——— little girl, apparently about five years old.

The door was opened by a young woman of most ——— appearance, who asked us, in the kindest tone, to walk in and take some refreshment after our long journey.

He is just the proper person to mediate between the parties; for his ——— temper, inflexible justice, and the esteem in which they both hold him, make it very likely that he will succeed in reconciling them to each other.

"More fresh and ——— than the rest
That in the meadows grew."

"Sweet Auburn, ——— village of the plain."

"Tully has a very beautiful gradation of thoughts to shew how ——— virtue is."

Malicious—Malignant.

Malicious implies an active; *malignant*, a passive or dormant feeling. Malicious is actively exerting malice; malignant is possessing malice. A malicious feeling is one which does harm to others; a malignant disposition is one which may be easily excited to do injury. Things are seldom qualified as malicious, though often as malignant; as a malignant fever, disease, influence, climate, &c.

Exercise.

The disposition of the minister was so ——— against me, that he left nothing untried to compass my ruin. Unhappily for me, an occasion soon presented itself. I was traduced to the king, thrown into prison, and all my honours and estates conferred on another.

I was now in a deplorable condition; my wife lay ill of a ——— fever, my two sons were too young to do any thing for themselves, and I had not a farthing in the world to procure them the commonest necessaries of life.

The unhealthy state of many climates is caused by the ——— vapours which rise from extensive tracts of land covered with stagnant water. Fever, ague, and rheumatism are thus engendered to a fearful extent.

It required all his vigilance and caution to keep clear of the intrigues of his ——— foe, who thwarted all his plans, and in many cases successfully interfered with his designs for the public improvement.

Go not near him; his influence is most ———, and it will affect not yourself only, but also your friends.

"Greatness, the earnest of ——— fate
For future woe, was never meant a good."
"Still horror reigns, a dreary twilight round
Of struggling night and day ——— mixed."

Mercantile — Commercial.

Mercantile is used in an active sense; it qualifies those who buy and sell commodities. *Commercial* is passive in its acceptation; it has reference to the state of things or persons. Mercantile people are such as are actually engaged in business; commercial people are those who understand the theory and practice of commerce. The English are a commercial people; the majority of the inhabitants of London are mercantile men.

Exercise.

"Of the ——— talents of Bonaparte, I can be supposed to know but little; but, bred in camps, it cannot be supposed that his ——— knowledge can be very great."

"Such is the happiness, the hope of which seduced me from the duties and pleasures of a ——— life."

"Though this was one of the first ——— transactions of my life, yet I had no doubt of acquitting myself with reputation."

"We usually find that a certain apathy to amusement, perfectly distinct from mere gravity of disposition, is the characteristic of ——— nations."

"The ——— world is very frequently put into confusion by the bankruptcy of merchants."

"It was the morning of Diomed's banquet, and Diomed

himself, though he greatly affected the gentleman and the scholar, retained enough of his ——— experience, to know that a master's eye makes a ready servant."

"One circumstance prevented ——— intercourse with nations from ceasing altogether."

"Let him travel, and fulfil the duties of the military or ——— life; let prosperous or adverse fortune call him to the most distant parts of the globe, still let him carry on his knowledge, and the improvement of his soul."

Owing — Due.

That is *owing* which is to be referred to as an origin or source; that is *due* which ought to be paid as a debt. Justice is due to all men. It was owing to this difficulty that the plan did not succeed. In the first of these examples, justice is qualified as *due—i. e.* to be paid as a natural right. In the second, the difficulty is mentioned as the origin or cause of the plan not succeeding.

In such sentences as "The money is owing," "It was due to the ignorance of the scholars," &c., both words are, undoubtedly, misapplied.

Exercise.

"There is ——— from the judge to the advocate some commendation, where causes are well handled and fairly pleaded. There is likewise ——— to the public a civil reprehension of advocates, where there appears cunning, gross neglect, or slight information."

"There is a respect ——— to mankind which should incline even the wisest of men to follow innocent customs."

"This was ——— to an indifference to the pleasures of life, and an aversion to the pomps of it."

"The custom of particular impeachments was not limited any more than that of struggles between nobles and commons; the ruin of Greece was ——— to the former, as that of Rome was to the latter."

Whatever is ——— to you shall certainly be paid.

"If we estimate things, what in them is ——— to nature, and what to labour, we shall find in most of them ninety-nine hundredths to be on the account of labour."

"Mirth and cheerfulness are but the ——— reward of an innocent life."

Peaceable—*Peaceful.*

Peaceable denotes an active; *peaceful*, a passive quality. *Peaceable* refers to an inclination to peace; *peaceful* qualifies what remains at peace, or is in a state of peace. Peaceable is having the desire of peace; peaceful is having the quality of peace. A peaceful valley; a peaceable disposition. A cottage is not peaceful which is disturbed by the brawls of its inmates; a man is not peaceable who is continually quarrelling with his acquaintances.

Exercise.

"I know that my ——— disposition already gives me a very ill figure here."

"Still as the ——— walks of ancient night,
Silent as are the lamps that burn in tombs."

"Succeeding monarchs heard the subjects' cries,
Nor saw displeased the ——— cottage rise.

"The balance of power was provided for, else Peisistratus could never have governed so ———ly, without changing any of Solon's laws."

"But how faint, how cold is the sensation which a ——— mind can receive from solitary study!"

"The reformation in England was introduced in a ——— manner, by the supreme power in Parliament."

"As one disarm'd, his anger all he lost,
And thus with ——— words upraised her soon."

The young king thus finding himself in ——— possession of the throne, directed his attention to the cultivation of those arts which embellish life and refine human nature.

"In this retired and ——— spot he spent the remaining days of his life."

Poetic — Poetical.

Poetic is the active, and ***poetical*** the passive term. Poetic qualifies what produces poetry, or is an agent in producing it: thus we have poetic rage, poetic frenzy, &c. Poetical qualifies that which already exists as an object of our thought or contemplation: thus we have poetical language, a poetical licence, &c.

Exercise.

——— language is distinguished from prose, by figure, metre, and harmony.

Those who are said to be of a ——— temperament are generally much more nervous and easily excited than others.

Milton is celebrated not only for his ——— compositions;

he was a beautiful prose writer, and one of the best classical scholars of his age.

A ——— reader discovers, without any effort, a thousand beauties which not only are hidden from others, but which no power of explanation can succeed in making them comprehend.

Though young and inexperienced in writing, he has shewn in these works considerable harmony and smoothness of versification, nor are they wanting in ——— power in many passages.

"Truth of every kind belongs to the poet, provided it can bud into any kind of beauty, or is capable of being illustrated and impressed by the ——— faculty."

Pindar is characterised by his ——— energy. Horace says that he rushes along roaring and foaming like a mighty river, carrying everything with it in its course.

Reasonable—Rational.

Reasonable is the active; *rational*, the passive quality. One who exercies reason is reasonable; one who possesses reason is rational. Man is a rational animal—that is, he is endowed with the reasoning faculty. Reasonable men are those who make use of their reason. The brutes are irrational. Though all men are rational, many are very far from being reasonable.

Exercise.

"Human nature is the same in all ——— creatures."

"As that which has a fitness to promote the welfare of man, considered as a sensitive being, is styled natural good; so,

that which has a fitness to promote the welfare of man as a ———, voluntary, and free agent, is styled moral good, and the contrary to it, moral evil."

"The Parliament was dissolved, and gentlemen furnished with such forces as were held sufficient to hold in bridle either the malice or rage of ——— people."

"It is our happiness to have a ——— nature, that is endued with wisdom and reason."

"The evidence which is afforded for a future state is sufficient for a ——— ground of conduct."

It is greatly to be lamented that ——— beings are not more ———.

Chaucer makes Arcite violent in his love, and unjust in the pursuit of it; yet, when he came to die, he made him think more ———ly.

"To act in direct opposition to our convictions is ———."

"When the conclusion is deduced from the unerring dictates of our faculties, we say the inference is ———."

Sociable — Social.

Those who are in active intercourse with their fellow-creatures are *sociable;* those who are formed for society are *social.* Man is a social animal; but all men are not sociable. Social refers to the natural quality of men to congregate together, and live in society. Sociable refers to the particular inclination of some to be in continual intercourse with their friends and acquaintances.

When these words qualify things (not persons), the same distinction of active and passive holds good between them. *Social* is that which relates

to society. Social morality means that species of morality which affects men living in society. *Sociable* is that which promotes intercourse; hence the word has been used substantively to designate a sort of chair or carriage, which is convenient for familiar conversation.

Exercise.

A great portion of our happiness in this world arises from the power of that ——— intercourse by which we are enabled to communicate our thoughts and feelings to others, and receive theirs in exchange.

Man appears to have been made a ——— being in order that he might help his fellow-man and assist him to provide against those dangers which his unaided power has not strength to resist.

Even those who are most ———ly inclined do not like to be always in the midst of their friends, or in actual intercourse with their fellow-creatures; for all sensible men must require some time for study and meditation.

He acquired in early life such un——— habits, that he never could overcome his dislike to society, where he always both looked and felt ill at ease.

We met there several very clever and amiable men, and spent a most ——— and delightful evening with them.

Salutary — Salubrious.

Both these words signify improving the health. *Salutary*, however, is more active in its effects than *salubrious*. This latter word is used in a passive sense; it signifies having the property of im-

proving health. The air in the south of France is equally salubrious, whether we reside there or not. The word salutary has a more active meaning; what it qualifies affects us, as it were, of its own accord. For this reason, salubrious is more frequently used in a proper sense, whilst salutary is generally used metaphorically. Thus we have salubrious air, climate, water, &c.; and a salutary doctrine, influence, practice, &c.

Exercise.

"If that fountain (the heart) be once poisoned, you can never expect that ——— streams will flow from it."

"Be that as it may, a ——— reformation was wrought—the Muses were brought back from the rattle and the go-cart to lift their voices as of old; and the isle of Britain, east and west, north and south, broke out into one voluntary song."

"A sense of the Divine presence exerts this ——— influence of promoting temperance, and restraining the disorders incident to a prosperous state."

His mode of life was now entirely changed; no longer pent up within the narrow streets of a crowded city, or the hot rooms of London gaiety, he rose betimes, enjoyed the ——— mountain air the whole day, ate temperately, and retired to rest at an early hour.

Instruction or admonition is ——— when it serves the purpose of strengthening good principles, and awakening a sense of guilt or impropriety.

"I boast no song in magic wonders rife,
But yet, O Nature! is there nought to prize
Familiar in thy bosom-scenes of life?
And dwells in daylight truth's ——— skies,
No form with which the soul may sympathize?"

Sufficient—Enough.

Sufficient is an active quality, and respects the necessaries of life. *Enough* has a passive meaning; it respects self-enjoyment. A man has sufficient who has no longer a desire. A man has enough who has no longer a want. Some men never have enough, though they have much more than sufficient. The measure of enough is the satisfying of our wants; the measure of sufficient depends on what is to be done with it. We may have enough for ourselves, but not sufficient to provide for the wants of others. A man may have lived long enough, as far as he himself is concerned, without having had sufficient time to do all the good he could have wished.

Exercise.

During the whole of the long winter, this poor family were in the greatest want; they had often scarcely ——— food to preserve life, and suffered extremely from the intense cold of the season.

Many who have ——— for themselves, never think of whether others are ———ly provided for.

I have seen ——— to convince me that the affairs of the house are very badly managed.

The dealer told me that twenty-nine yards of that silk were quite ——— to make two dresses.

As soon as you have heard ——— music, we will adjourn to the other apartment.

I can easily procure ——— for my own wants; but to provide ——— for the maintenance of a large family is not so easy a matter.

Without ——— money, I shall not have the means of proceeding on my journey, and shall be obliged to remain at Brussels, until I procure a fresh supply.

—✦—

Sure—Certain.

The word *sure* is used actively; the word *certain*, passively. The former is more frequently joined with a verb; the latter, with a participle. What is to be done may be sure; but what is already done is certain. The idiom of our language will not allow us to say "He is certain to do something;" but we may say, "He is sure to do it." We are sure of what we are convinced will happen; we are certain of what we are satisfied is true. We are not sure, but certain, of our existence; we cannot be certain, but may be sure, of what is to happen. Certain has to do with our reason; sure has to do with our feelings.

Exercise.

"If you find nothing new in the matter, I am ——— much less will you in the style."

"Those things are ——— among men, which cannot be denied without obstinacy and folly."

"———ly, it will be owned, that a wise man, who takes upon him to be vigilant for the public weal, should touch proper things at proper times, and not prescribe for a surfeit, when the distemper is a consumption."

"———er to prosper than prosperity
Could have assured us."

"It is very ——— that a man of sound reason cannot

forbear closing with religion upon an impartial examination of it."

"What precise collection of simple ideas modesty or frugality stands for in another's use, is not ———ly known."

"Be silent always when you doubt your sense,
And speak, though ———, with seeming diffidence."

"The youngest in the morning are not ———,
That till the night their life they can secure."

"When these everlasting doors are thrown open, we may be ——— that the pleasures and beauties of this place will infinitely transcend our present hopes and expectations."

Thankful—Grateful.

Gratitude is rather the feeling, and *thankfulness* the expression of the feeling. We may look grateful, but we speak our thanks. Thankfulness is uttered; gratitude is sometimes too deep for utterance. Gratitude is on the alert to make a return for kindness; thankfulness publishes a kindness. Gratitude is silent, though lasting; thankfulness is temporary, and is the expression of our gratitude.

Exercise.

"The young girl made me a more humble courtesy than a low one; 'twas one of those quiet, ——— sinkings, where the spirit bows itself down; the body does no more than tell it."

"After we had saluted each other with proper ceremony, we all bent in ——— to that Being who gave us another day."

"He scarcely would give me thanks for what I had done, for fear that ——— might have an introduction of reward."

"In favour, to use men with much difference is good; for

it makes the person preferred more ———, and the rest more officious."

"The release of pain is the excess of transport. With what ——— we feel the first return of health—the first budding forth of the new spring that has dawned within us!"

"A ——— mind
By owing, owes not, but still pays; at once
Indebted and discharged."

"He retired, overpowered with his own ———, and his benefactor's respectful compassion."

Vacant—Empty.

That which requires something in it is *vacant.* That which has nothing in it is *empty.* Vacant is an accidental; empty, a natural, quality. A space is empty which is merely not filled up; a space is purposely left vacant which is intended to be filled up. If we rise from our chair, the seat is empty; if we do not intend to return to it, the seat is vacant. A seat in Parliament becomes vacant by the death of a member. A vacant hour wants filling up; an empty title has nothing solid in it.

Exercise.

"Why should the air so impetuously rush into the cavity of the receiver, if there were before no ——— room to receive it?"

"I did never know so full a voice issue from so ——— a heart; but the saying is true, the ——— vessel makes the greatest sound."

"Others, when they admitted that the throne was ———, thought the succession should immediately go to the next heir."

"When you speak, he listens with a ——— eye; when you

walk, he watches you with a curled lip; if he dines with you, he sends away your best hock with a wry face."

"Cold is the hearth within their bowers,
And should we thither roam;
Its echoes and its ——— tread
Would sound like voices from the dead."

"If you have two vessels to fill, and you ——— one to fill the other, you gain nothing by that; there still remains one vessel ———."

"The watch-dog's voice that bayed the whispering wind,
And the loud laugh that spoke the ——— mind."

"The pit was ———; there was no water in it."

"The memory relieves the mind in her ——— moments, and prevents any chasms of thought, by ideas of what is past."

Warlike—Martial.

Warlike qualifies the spirit, and is active in its meaning; *martial* qualifies the external appearance, and is use passively. A martial appearance has reference to the "pomp and circumstance" of war; a warlike appearance, to the expression and attitude of warriors. A man who breathes a spirit of hostility has a warlike appearance; a man in armour, or in military uniform, has a martial appearance.

Exercise.

"But different far the change has been
Since Marmion, from the crown
Of Blackford, saw that ——— scene
Upon the bent so brown."

"Gifts worthy of soldiers; the ——— steed, the bloody and

ever-victorious lance, were the rewards which the champions claimed from the liberality of their chief."

"Last from the Volscians fair Camilla came,
And led her ——— troops, a warrior dame."

"But when our country's cause provokes to arms,
How ——— music every bosom warms."

"Let his neck answer for it, if there is any ——— law in the world."

"When a ——— state grows soft and effeminate, they may be sure of a war."

"They proceeded in a kind of ——— justice with enemies, offering them their law before they drew their sword."

"She, using so strange and yet so well-succeeding a temper, made her people by peace ———."

"The ——— genius of Napoleon at length wearied even the ——— ardour of his soldiers."

"See
His thousands, in what ——— equipage
They issue forth!"

"Old Siward, with ten thousand ——— men,
All ready at a point, was setting forth."

Unavoidable—Inevitable.

These two words, though approximating very closely in signification, do not convey exactly the same meaning. The distinction between them depends on the active or passive sense of the words which they qualify. *Unavoidable* qualifies some measure or step which we cannot help taking; whereas *inevitable* respects some fixed law of nature over which no human power can prevail. That is unavoidable which circumstances will not allow us

to escape from *doing;* that is inevitable which our condition, as human beings, will not allow us to escape from *suffering.* A bankruptcy or a marriage may be unavoidable; death, fate, and ruin are represented as inevitable.

Exercise.

His affairs were so deeply involved, that an exposure was become ———.

The ——— consequences of extravagance are ruin and misery.

Had not the storm abated, we should have been ——— shipwrecked.

In consequence of the non-arrival of the packet, we were ——— delayed at the custom-house.

Oppression on one side, and ambition on the other, are the ——— occasions of war.

The evils to which every man is daily exposed are ———.

This step was ———, as, without it, our ruin was ———.

"If our sense of hearing were exalted, we should have no quiet or sleep in the most silent night, and we must ———ly be struck deaf, or dead, with a clap of thunder."

Single acts of transgression will, through weakness and surprise, be ——— to the best guarded.

"The day thou eat'st thereof, my sole command
Transgrest, ———ly thou shalt die."

SECTION III.

SYNONYMES OF INTENSITY.

In examining the explanations in this section, it will be found that they are all based upon one leading principle, viz. *intensity*—that is, the difference between the one and the other word will be, that the second expresses a more intensive degree of the first. Here again, the student must be cautioned against confounding this principle with grammatical comparison. In grammar, the comparative is a more intensive form of the same word (the adjective), and is confined to one class of words; but here, the second word is wholly unlike the first in form, though it expresses a more intensive degree in signification. We may refer to this principle the difference between the two verbs *to hear* and *to listen*. *To hear* is a simple act, *to listen* is an intensive act. We cannot help hearing, but we listen with intention. The same may be said of *to see* and *to look*. It costs us no effort of the sense, to *see*—it is but "opening the eye, and the scene enters;" but, in *looking*, there is an effort, a desire, an act, in fine, of the mind as well as of the eye, which is not found in the former

word. This principle operates to a great extent in language, and a very great number of differences are to be explained by its application. Whenever we find a difference of this sort between two terms, they may be ranged under the head of "*Synonymes of Intensity.*"

Act—Action.

An *act* is the simple exertion of physical or mental power. An *action* is a continued exertion of the faculties. An action takes up more time than an act. Many acts may make up an action. We set about doing a kind action, viz. to reconcile two friends. Several acts may be requisite to effect this purpose: *e. g.* the act of speaking to both parties; the act of walking, perhaps, from one to the other, &c. There is this difference between an act of folly and a foolish action: an act of folly is one in which folly is represented as the impulse; a foolish action is one which is qualified or specified as such when done. The degree of our merit depends upon our actions, not upon our acts.

Exercise.

He had raised his hand, and was in the ——— of striking the prince, when a foot-soldier, perceiving his purpose, rushed in between the combatants, and received the blow upon his arm.

For this brave ——— he was handsomely rewarded by

his commander, and immediately promoted to the rank of a sergeant.

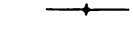
Many persons judge wrongly of their neighbours, from not sufficiently considering the motives of their ———.

He was in the ——— of shaking hands with a neighbour, when he was suddenly seized with a fit, and fell back senseless into an arm-chair.

Our ——— are generally caused by instinct or impulse; ——— are more frequently the result of thought or deliberation.

"I desire that the same rule may be extended to the whole fraternity of the heathen gods; it being my design to condemn every poem to the flames, in which Jupiter thunders or exercises any ——— of authority which does not belong to him."

"Many of those ——— which are apt to procure fame are not in their nature conducive to ultimate happiness."



Anguish — Agony.

A struggling against pain is the idea common to both these words. *Agony* denotes the bodily feeling, whilst *anguish* regards the state of mind. The throbbing of a wound produces agony; a mother feels anguish at the idea of being separated from her child. The word agony is used in a secondary sense to express the climax of any state of feeling, as found in the expressions, "an agony of doubt, an agony of suspense," &c.—*i. e.* the highest possible state of painful doubt or suspense. The anguish of despair; the agonies of death.

Exercise.

"The sun had now gone down—another day had passed without bringing us relief—several of the party had begun to suffer dreadfully from intense thirst, and two were in the ——— of death."

The ——— of the father when he heard of the fate of his wretched child is to be imagined rather than described; he fainted immediately on receiving the news, and it was a long time before he recovered his senses.

The thoughts not only of what he himself was about to suffer, but also of the forlorn condition of his wife and family in the event of his death, filled his mind with ——— and despair.

They had persecutors, whose invention was as great as their cruelty. Wit and malice conspire to find out such deaths, and those of such incredible ———, that only the manner of dying was the punishment, death itself the deliverance.

He suffered such ——— from the wound in his leg, that he could proceed no further on his journey.

"There is a word in the vocabulary more bitter, more direful in its import, than all the rest. Reader, if poverty, if disgrace, if bodily pain be your unhappy fate, kneel and bless Heaven for its beneficent influence, so that you are not tortured with the ——— of remorse."

Artisan — Artist.

The word *artisan* signifies one who exercises a mechanical art; the word *artist* is properly applied only to those who practise the fine arts. Carpenters, masons, and shoemakers, are artisans; poets, musicians, and sculptors, are artists. The artisan works

by rule and uses his hands; the artist's occupation requires the exercise of a refined intellect and lively imagination. We shall thus easily distinguish the sign-painter from the historical painter. In an intellectual scale, the artisan ranks above the labourer, but below the artist. Ingenuity and contrivance are the qualities of a good artisan; creative power and refined taste are requisite for a great artist.

Exercise.

"This poor woman's husband, who was an ingenious ———, had come up to London in hopes of finding employment; but having failed in his attempt, had set off to return to Scotland, and was on his way back when I fell in with him."

Dannecker, the sculptor, one of the most celebrated modern ——— of Germany, was born at Stuttgard, October the 15th, 1758. Two of his works, viz. "Mourning Friendship," and the "Ariadne reclining on a Leopard," are distinguished for beauty and expression.

Haydn, Mozart, and Beethoven, were the greatest musical ——— the world ever produced.

The close and densely-populated parts of London are inhabited chiefly by labourers, journeymen, and ———, whose health is undoubtedly as much impaired by the situations in which they are obliged to reside, as by the circumstances which force them to work so hard for their daily bread.

"If ever this country saw an age of ———s, it is the present; her painters, sculptors, and engravers, are now the only schools properly so called."

"The merchant, tradesman, and ———, will have their profit upon all the multiplied wants, comforts, and indulgences of civilized life."

Compunction—Remorse.

These words express degrees of repentance. *Compunction* signifies a pricking of the conscience. *Remorse* is an intensive compunction. Remorse denotes a gnashing or biting. The former is expressive of the sorrow caused by minor offences; the latter conveys an idea of the excessive pain the soul feels at the sense of its crimes, and is analogous to the feeling of bodily pain expressed by grinding or gnashing the teeth. Compunction is felt for sin; remorse for enormous crimes. A miser may feel compunction for his injustice; a murderer is agitated by remorse.

Exercise.

All his peace of mind was now destroyed by the ——— he felt for the crimes of his early life; the images of his victims haunted him in his dreams, and in his waking hours he looked upon every stranger as an assassin.

"Stop up th' access and passage to ———,
That no ——— visitings of conscience
Shake my fell purpose."

He began at length to feel some ——— for the harshness with which he had treated his brother, and wrote him an affectionate letter, in which he begged his forgiveness, and entreated that they should renew their former harmony.

This outcast of society pursued his wicked machinations without cessation; he felt no ——— for the injustice he was practising on the desolate widow and helpless orphan; all fell alike into his meshes, and, as long as his coffers were filled, it signified nothing to him that it was at the expense of the sighs and tears of thousands.

"All men, even the most depraved, are subject, more or less, to ———s of conscience."

"The heart
Pierced with a sharp ——— for guilt, disclaims
The costly poverty of hecatombs,
And offers the best sacrifice—itself."

Diligence—Industry.

Diligence signifies the attention we pay to any particular object, because we prefer it to others. *Industry* is the quality of laying up for ourselves a store, either of knowledge or worldly goods. Diligence produces industry; it is applied to one object; industry to many. To collect accurate information, evidence, &c. from various sources, we must be industrious. To become well informed upon one subject, we must be diligent. The quality of diligence is not applied to animals. The bee and ant, however, are said to be industrious, because their instinct prompts them to lay up a store.

Exercise.

He was so ———, that, before he was twelve years old, he was much better informed on many subjects than most boys of his age.

My cousin studied with such ———, that he soon made himself master of the language.

Without ———, it is impossible to make a satisfactory progress in any branch of learning.

He immediately applied himself with great ——— to every department of knowledge which was connected, however remotely, with the duties of his office.

——— is a striking characteristic of all classes of the population in China.

"Distress and difficulty are known to operate in private life as the spurs of ———."

If you inquire not attentively and ———ly, you will never be able to discern a number of mechanical motions.

"It has been observed by writers on morality, that, in order to quicken human ———, Providence has so contrived that our daily food is not to be procured without much pains and labour."

Discernment—Penetration.

By *discernment* we obtain a knowledge of the real worth of persons or things. By *penetration* we discover the existence of what is concealed. Discernment is the quality of a clear, sensible understanding; penetration, of an acute intellect. We exercise discernment in forming a just estimate of character; we exercise penetration in discovering the plots of the designing.

Exercise.

He struggled long and hard against the difficulties of fortune, and had it not been for the ——— of a casual acquaintance, who saw his merit, and introduced him to public patronage, he would probably have languished, and died in obscurity.

There were now as many as four deeply-laid plots against his life, and without his amazing ———, which discovered and frustrated all these designs, he must have soon fallen a victim to one or the other of them.

It is the property of a ——— mind to discover hidden truths, and expose perversions. A ——— judgment is perhaps more

practically useful than ———, as it is more frequently required in the common affairs of life.

"He is as slow to decide as he is quick to apprehend, calmly and deliberately weighing every opposite reason that is offered, and tracing it with a most judicious ———."

Of these two qualities, ——— argues a higher power of intellect than ———. The latter is indispensable to every station in life, but the former is more necessary for those who are placed in high offices, and to whom the destinies of men are entrusted.

"Cool age advances venerably wise,
Turns on all hands its deep, ——— eyes."

Intention — Purpose.

An *intention* is a leaning towards an action. A *purpose* is that which is laid down or proposed to be done. Intentions are more remote; purposes, more immediate. What we purpose to do, we set about at once; what we intend to do, circumstances may oblige us to delay. Purposes are generally executed; intentions may be postponed. An intention is weaker than a purpose.

Exercise.

He determined to set out immediately for Paris; and with this ———, proceeded without delay to the office to procure his passport, and made all the necessary preparations for his journey.

As soon as you have settled upon what course you will pursue, you will let me know your ———, as my movements will depend in a great measure upon your determination.

My ——— at present is to spend next winter at Naples, and to return to England in the following spring.

If you pay no attention to the subject you are reading, you will read, as many do, to no ———.

After spending this evening with some friends, I ——— starting to-morrow for Lausanne, where I hope to arrive on the 13th.

His character was not remarkable for firmness, and though every one gave him credit for the best ———, no class of people ever received much benefit from his measures.

The ——— of my inquiry is to discover the real character of this man, that I may ascertain whether he is a fit candidate for the office.

"I wish others the same ———, and greater success."

"The common material with which the ancients made their ships was the ornus or wild-ash; the fir was likewise used for this ———."

Moment—Instant.

An instant is the smallest conceivable point of time. A moment may be said to be one degree longer than an instant. An instant is, etymologically, the point of time which *stands over* an act, or which exists simultaneously with it. A moment is a moving (however small) of time. We can conceive of a beginning and an end to a moment. The parts of an instant are inconceivable. Strictly speaking, both terms are hyperbolical, though they are both commonly used to denote a very small space of time. Properly, however, the instant is the point, and moment the duration of time.

Exercise.

The touch-paper being applied to the train, the spark communicated in an ——— to the powder, and a few seconds after, the whole rock fell crashing to the ground.

The ——— the horseman saw the mischief he had done, he was off his horse, and assisting the poor woman to rise, he led her into a cottage by the road-side, where he saw that she was properly attended to before he proceeded on his journey.

I watched the vessel from the summit of the cliff depart from that shore to which she was never again to return. Her shadow now grew more and more dim upon the waters; for a few ——— I lost sight of her altogether—then I saw her again as I thought, more distinctly than before, till at length she disappeared entirely from my view.

The Arab, foaming with rage, grappled with his opponent, and in an ——— plunging his dagger into his heart, struck him to the ground.

If you will wait here ———, I will come to you.

"Some circumstances of misery are so powerfully ridiculous, that neither kindness nor duty can withstand them; they force the friend, the dependant, or the child, to give way to ——— emotions of merriment."

"I can easily overlook any present ——— sorrow, when I reflect that it is in my power to be happy a thousand years hence."

Need—Necessity.

Need is exigent and pressing; *necessity* is stern and unyielding. Necessity demands; need requires. Those who are in necessity are in the lowest degree of poverty, and have no means of supplying their

commonest wants; those who are in need are in a temporary difficulty, from which a moderate help will relieve them. Necessity forces us to act for ourselves; in our need, we require the assistance of our friends. We may manage to do without what is needful, but what is necessary cannot be dispensed with.

Exercise.

If the old saying, "A friend in ——— is a friend indeed," be true, how much more valuable must be a friend in ———!

I find that I shall be able to manage the business perfectly well by myself, and shall stand in no ——— of assistance from any one.

The maxim, "———, has no law," is one of the most ancient in existence, and is quoted or alluded to by almost all the writers of antiquity.

We should be always ready to assist our fellow-creatures in time of their ———.

It is our duty, as far as lies in our power, to relieve the ——— of those who are in distress.

We found the poor people in a state of the most horrible destitution; they had been obliged to part with every piece of furniture they possessed to purchase food, and to complete their misery, in the midst of their ———, several of them were attacked with a malignant fever!

"The cause of all the distractions in his court or army proceeded from the extreme poverty and ——— his majesty was in."

"One of the many advantages of friendship is, that we can say to our friend the things that stand in ——— of pardon."

Obstruction— Obstacle.

Both these words are expressive of what interferes with our progress. The difference between them is, that an *obstruction* hinders our proceeding as fast as we wish; whereas an *obstacle* effectually prevents our advancing. An obstacle is something standing before us; an obstruction is something thrown in our way. We stumble at an obstruction; we are stopped by an obstacle. Hence, an obstacle is a more serious matter than an obstruction. A heavy, wet road is an obstruction to the wheels of a carriage. A gate placed across a road is an obstacle to the progress of a carriage. Metaphorically, the same distinction exists. Obstructions are removed; obstacles are surmounted.

Exercise.

The river being now clear of all ———, the two sailing-vessels started at eleven o'clock, and were expected to return from the Nore the same night.

The Duke of Gloucester, who allowed nothing to stand in the way of his designs, procured the death of the young princes, his nephews, as well as of all those whose influence or example presented any ——— to his ambition.

Self-conceit is one of the greatest———to our improvement.

The pertinacity with which the Saxons clung to their own customs and language seemed to increase with the cruel policy of their haughty conqueror, and was for a long time an effectual ——— to his desires.

The opposition, during this session, was more violent than ever, and every conceivable ——— was thrown in the way of the government.

"One ——— must have stood not a little in the way of

that preferment after which Young seems to have panted. Though he took orders, he never entirely shook off politics."

"In his winter quarters, the king expected to meet with all the ——— and difficulties his enraged enemies could lay in his way."

—♦—

Pertinacity — Obstinacy.

Pertinacity is but an intensive degree of tenacity, which expresses the quality of holding-to. *Obstinacy* is holding to a purpose when violently opposed. People cling to what they consider their natural rights with pertinacity; but if an attempt be made to deprive them of those rights, they defend them with obstinacy. The word obstinacy contains the idea of opposition. We speak of an obstinate dispute, defence, &c. We are pertinacious in maintaining opinions; we are obstinate in maintaining prejudices.

Exercise.

He was extremely tenacious of his own opinions, and defended them on all occasions with the most determined ———, though his arguments never carried conviction to the minds of any who heard them.

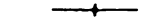
"One of the dissenters appeared to Dr. Sanderson to be so bold, so troublesome, and illogical in the dispute, as forced him to say, that he had never met a man of more ——— confidence, and less abilities."

——— is never convinced of its own integrity; it resists reason, and opposes common sense; ——— has to do with our feelings, prejudices, national character, &c.: in the latter there is an amiable weakness; in the former, a self-sufficient pride.

"Most writers use their words loosely and uncertainly, and do not make plain and clear deductions of words from one another, which it were not difficult to do, did they not find it convenient to shelter their ignorance or ——— under the obscurity of their terms."

This controversy was distinguished by the violence with which it was conducted on both sides; for nothing could exceed the ——— which the two parties exhibited in maintaining their opinions, unless it was the malignity with which they denounced those of their opponents.

"In this reply was included a very gross mistake, and, if maintained with ———, a capital error."



Persuasion — Conviction.

In order to persuade, we address the feelings and the imagination. In order to convince, we address the reasoning faculty. The tinsel and glitter of rhetoric persuade; the sound arguments of the reasoner convince. After persuasion, a doubt may remain in the mind; but we have a positive certainty of what we are convinced of. A conviction implies firm belief. We may have misgivings concerning the truth of what we are persuaded to believe. Persuasion is liable to change. Conviction is firm and lasting.

Exercise.

"When men have settled in themselves a ——— that there is nothing honourable which is not accompanied with innocence; nothing mean but what has guilt in it; riches, pleasures, and honours will easily lose their charms, if they stand between us and our integrity."

"Let the mind be possessed with the ——— of immortal happiness annexed to the act, and there will be no want of candidates to struggle for the glorious prerogative."

"I should be glad if I could ——— him to write such another critique on any thing of mine; for when he condemns any of my poems, he makes the world have a better opinion of them."

"That which I have been all this while endeavouring to ——— men of, and to ——— them to, is no other than what God himself doth particularly recommend to us as proper for human consideration."

"Philoclea's beauty not only ———, but so ——— as all hearts must yield; Pamela's beauty used violence, and such as no heart could resist."

"How incongruous would it be for a mathematician to ——— with eloquence, to use all imaginable insinuations and entreaties that he might prevail with his hearers to believe that *three and three make six!*"

"History is all the light we have in many cases, and we receive from it a great part of the useful truths we have, with a ——— evidence."

Pleasure — Happiness.

Pleasure is a temporary gratification. *Happiness* is a continued state of enjoyment. We are happy in the exercise of our faculties; we are pleased with whatever is agreeable to our perceptions. Pleasure is derived through the senses. We feel pleasure from what we eat or drink, see or hear. Happiness is an inward feeling, and is derived from consciousness. The beauty of a landscape, the sound of music, the fragrance of flowers, give us pleasure;

the consciousness of our power to enjoy these pleasures makes us happy.

Exercise.

Having inspected the whole establishment, and partaken of some refreshment which had been prepared for him, he departed, expressing great ——— at every thing he had seen.

"Wealth, though it assists our ———, cannot procure us ———.

A consciousness of our integrity is a never-failing source of ———.

——— does not consist in the ——— of sense, in whatever profusion or variety they be enjoyed.

When we are in perfect health and spirits, we feel in ourselves a ——— independent of any particular outward gratification whatever, and of which we can give no account.

In strictness, any condition may be denominated ———, in which the amount of ——— exceeds that of pain; and the degree of ——— depends upon the quantity of this excess.

There is hardly any delusion by which men are greater sufferers in their ———, than by expecting too much from what is called ———.

"That every day has its pains and sorrows, is universally experienced; but if we look impartially about us, we shall find that every day has likewise its ——— and its joys."

"The various and contrary choices that men make in the world argue that the same thing is not good to every man alike; this variety of pursuits shows that every one does not place ——— in the same thing."

Plenty — Abundance.

Plenty denotes fulness. *Abundance* signifies an overflowing. Abundance is more than we want;

plenty is quite as much as we require. In abundance there is superfluity; in plenty there is satisfaction. From an abundance we can lay by; from plenty we have a full sufficiency. By the best writers, plenty is more frequently used in a primary sense; abundance, in a secondary signification. Plenty of corn, meat, wine, &c.; an abundance of blessings, wealth, riches, &c.

Exercise.

"Those people of quality who cannot easily bear the expense of Vienna, choose to reside here (at Prague), where they have assemblies, music, and other diversions, those of a court excepted, at very moderate rates, all things being here in great ———, especially the best wild-fowl I ever tasted."

Last year, the harvest was so ———, that it was estimated we had enough corn to last the whole nation for more than three years.

"Ye shall eat in ———, and be satisfied, and praise the Lord."

"The resty knaves are overrun with ease,
As ——— ever is the nurse of faction."

"Berne is ———ly furnished with waters, there being a great multitude of fountains."

"And God said, let the waters generate,
Reptile with spawn ———, living soul."

The banquet was furnished with every delicacy which could be procured; there was ——— of meats and sauces of all kinds, and no want of any thing which the most refined taste could desire.

The charity children were regaled with roast beef and plum-pudding on the occasion. They all had ——— to eat and drink, and went home in the evening highly delighted with the festivities of the day.

Riot— Tumult.

A *riot* arises out of a quarrel in which many are concerned. A *tumult* is a general riot. There are more persons engaged in a tumult than in a riot. There may be many riots at the same time, but there can be but one tumult (in the same place). Riots may lead to a tumult. A riot takes place in a street or court; the whole city is engaged in a tumult. A riot affects the local peace; a tumult destroys the peace and order of the whole community.

Exercise.

——— having broken out in several parts of the town, it was judged necessary to send for the assistance of the military.

A body of horse soldiers were immediately ordered from the adjoining barracks, but when they arrived, they found the whole city in a ———.

In the midst of this ———, Tiberius Gracchus, having fallen over a dead body that lay in the way, was killed, on attempting to rise, by a violent blow on the head.

On many occasions when bread has been dear, or trade and manufactures depressed, ——— have taken place in various parts of England.

Notwithstanding all the exertions of the magistrates, who acted with singular moderation upon this occasion, it was found impossible to quell the ———, which had now extended itself all over the country, and threatened the state itself with destruction.

The people, who considered themselves grievously injured by this decree, met in large bodies, and on one or two occasions behaved in such an unruly manner, that it was found necessary to read the ——— Act.

" The ———ous assembling of twelve persons or more,

and not dispersing upon proclamation, was first made high treason by statute."

"In this piece of poetry, what can be nobler than the idea he gives us of the Supreme Being thus raising a ——— among the elements, and recovering them out of their confusion; thus troubling and becalming nature?"

—♦—

Servant— Slave.

The *servant* serves according to compact. The *slave* serves upon compulsion. The servant undertakes to do that for which he shall be remunerated. The slave is no party to his own service; his master has unlimited power over him. The servant may cancel his agreement, and seek another master. The slave is deprived of all liberty. Slaves are oppressed; in this country, servants are generally well treated; if not, they are at liberty to change their master.

Exercise.

"The condition of ——— was formerly different from what it is now, they being generally ———, and such as were bought and sold for money."

"This subjection, due from all men to all men, is something more than the compliment of course, when our betters tell us they are our humble ———, but understand us to be their ———."

"When once men are immersed in sensual things, and are become ——— to their passions, then are they most disposed to doubt the existence of God."

"I had rather be a country ——— maid,
Than a great queen with this condition.

Jeanne d'Arc was a ——— maid at an hotel in the small hamlet of Domremy, in Champagne.

The British government have exerted themselves strenuously to put down the inhuman traffic in ———.

Every station in life has its proper duties; master and ———, teacher and scholar, father and son, &c.

"For master or for ——— here to call,
Was all alike when only two were all."

An immense sum of money was some years ago paid by the British government to the West India planters, by way of indemnification for the emancipation of their ———.

"——— to our passions we become, and then,
It grows impossible to govern men."

Slander — Calumny.

These words both denote the taking away of our neighbour's character. Slander differs from calumny in this, that in *slandering*, we spread abroad an evil report which has reached our ears; but in *calumniating*, we ourselves both forge and propagate a false character. Hence the calumniator is more despicable than the slanderer; for the latter, with the intention of injuring, is heedless of the truth of the report he spreads; whereas the former both fabricates it and spreads it abroad. The falsehood originates with the calumniator, and is disseminated by the slanderer.

Exercise.

Heedless alike of his own reputation, or of the peace of mind of others, he took every opportunity to spread the ———, and

before he could reflect upon the consequences, the injury he had occasioned was irreparable.

The accused man suddenly rose; the strongest indignation burned in his countenance; he solemnly protested his ignorance of the whole transaction, and consequent innocence of the charge, concluding by declaring it to be his firm conviction that the whole accusation was a vile and abominable ———, invented for the mere purpose of blasting his character.

Be slow to believe evil of others; so shalt thou shut thine ear to ———, and live charitably with all men.

"The way to silence ———, says Bias, is to be always exercised in such things as are praiseworthy."

"Give me leave to speak as earnestly in truly commending it, as you have done in untruly and unkindly defacing and ——— it."

"———, that worst of poisons, ever finds
An easy entrance to ignoble minds."

Temperance — Abstinence.

Temperance is the power of enjoying with moderation. *Abstinence* is the power of refraining. We are temperate in our use of what is good for us; we abstain from what is injurious to our health. Temperance requires wisdom; abstinence demands self-denial. We are temperate in food, language, expression, manners, &c.; we abstain from high-seasoned dishes, spirituous liquors, &c. Abstinence is opposed to the use of a thing; temperance, to its abuse. It is a question whether there is not more merit in exercising temperance than in the practice of abstinence, since it argues a greater strength of

mind to use a gift moderately, than to refrain from it altogether. We may abstain through fear or necessity; to be temperate, we must have a well-regulated mind.

Exercise.

The moral code of all philosophers strictly enjoins ——— as the best preservative both of bodily and mental health.

——— from wine and pork was commanded to the followers of Mohammed.

The ——— of the lower orders is a safe criterion of the general morals of a nation.

The Christian system enjoins ——— from those pleasures which have a tendency to degrade our nature.

The physician ordered his patient to be very ——— in his food, and to ——— altogether from ardent spirits, wine, salt meats, &c.

"To set the mind above the appetites is the end of ———, which one of the fathers observes to be not a virtue, but the groundwork of virtue."

"Make ——— thy companion, so shall health sit on thy brow."

"I advised him to be ——— in eating and drinking."

"Religious men, who hither must be sent,
As awful guides of heavenly government;
To teach you penance, fasts, and ———,
To punish bodies for the soul's offence."

Vicinity—Neighbourhood.

These words differ in degree. *Vicinity* does not express so close a connection as neighbourhood. *A neighbourhood* is a more immediate vicinity. The

streets immediately adjoining a square are in the neighbourhood of that square. The streets a little farther removed are in the vicinity of that square. Hampstead and Highgate are in the vicinity, not in the neighbourhood, of London. Where houses are not built together in masses, there can be no neighbourhood. In the country, gentlemen's seats are often in the vicinity of a town or village. In London, every square, street, and alley has its neighbourhood. The word neighbourhood is also used for the inhabitants, taken collectively, who live near, as well as the place near.

Exercise.

"We had an elegant house, situated in a fine country and a good ———."

"The Dutch, by the ——— of their settlements to the coast of the Caraccas, gradually engrossed the greatest part of the cocoa trade."

"Though the soul be not actually debauched, yet it is something to be in the ——— of destruction."

"A man in the ———, mortally sick of the small-pox, desired the doctor to come to him."

"The reader has had a sketch of the interior of the Alhambra, and may be desirous of a general idea of its ———."

"I could not bear
To leave thee in the ——— of death."

When the house was discovered to be on fire, every one in the ——— hastened to give assistance; and the whole village was crowded in a few minutes with vehicles of every sort, containing tubs, pails, buckets, &c. filled with water.

Wood—Forest.

A *forest* is a large and uncultivated tract of ground covered with trees. A *wood* is a smaller assemblage of trees. A forest is the resort of wild beasts. A wood is the haunt of smaller animals. Lions, bears, wild boars, &c. live in forests; hares, rabbits, squirrels, &c. in woods. Wood is derived from the Saxon *wod;* forest, from the low Latin *foresta.* The forest is characterised by its uncertain extent and wildness of growth; the wood, by thickness of growth.

Exercise.

"By many tribulations we enter into the kingdom of heaven, because, in a ——— of many wolves, sheep cannot choose but feed in continual danger of life."

I counted yesterday afternoon more than sixty hares in the field below the lake, and, on clapping my hands, they all scampered into the adjoining ———, and disappeared in a moment.

The lively fancy of the ancient Greeks peopled all creation with imaginary beings; every fountain had its goddess, every ——— its nymph, and every cave its divinity.

A lion, being fatigued with hunting, lay down to repose under one of the wide-spreading trees of the ———.

William the Conqueror laid waste a tract of thirty square leagues in Hampshire, burning villages, cottages, and churches, and expelling the inhabitants, to form the New ———, as it is still called.

"The ——— born people fall before her flat,
And worship her as goddess of the ———."

There is a small ——— in the vicinity of the town, whither the inhabitants repair to enjoy themselves on holidays.

To alter—to change.

To *alter* is to make some difference in a thing or person; to *change* is to substitute one thing for another. Those persons are altered whom we have difficulty in recognising; those persons are changed whose features we cannot recognise after a lapse of time. To alter a dress is to make it in some respect different; to change a dress is to take one off and put another on. We alter our opinions when they become no longer in every respect the same as formerly; we change our opinions when we give up old and adopt new ones. Changes are intensive alterations. Alterations regard the part; changes, the whole.

Exercise.

Fourteen years had passed since I had left my native village, and I had in that time visited almost every part of the globe. It was then not without reason that I could hardly believe I was again in the place of my birth. Time had worked so many ———, and the appearance of those I knew intimately when I went away was so ———, that I felt quite like a stranger.

This sudden accession of fortune did not appear to affect him in any way; he made no ——— in his style of living, received his friends in the same cordial but frugal manner as formerly, and did not increase his expenses in any particular.

I found upon inquiry that the house had ——— owners since I had last visited the spot. I was a little depressed by this intelligence, but soon recovering my spirits, I knocked at the door, and finding that the family were absent, begged to be permitted to see the house and grounds.

Every thing stood as it was in the old time, and there was nothing ——— either in the grounds or house.

"How strangely are the opinions of men ——— by a ——— in their condition!"

"They who beyond sea go will sadly find
They ——— their climate only, not their mind."

To be — to exist.

The verb *to be* is used to connect what is declared of a subject with the subject itself.

The verb *to exist* is never used with the qualities of things; it simply points to the existence of the things themselves. Thus: Man *is* an animal; children *are* inexperienced; the soul *exists;* the soul *is* immortal. Friendship *exists;* friendship *is* a solace in adversity.

Exercise.

"It is as easy to conceive that an Almighty Power might produce a thing out of nothing, and make that to ——— which did not ——— before; as to conceive the world to have had no beginning, but to have ——— from eternity."

"To say a man has a clear idea of quantity without knowing how great it ———, ——— to say he has the clear idea of the number of the sands, who knows not how many they ———."

"When the soul is freed from all corporeal alliance, then it truly ———."

"Herein ——— the exact difference between the young and the old. The young ——— not happy but when enjoying pleasure; the old ——— happy when free from pain."

"Man ——— man, and will ——— man under all circumstances and changes of life; he ——— under every known climate and variety of heat or cold in the atmosphere."

It is difficult to conceive how these poor men could have ——— so long in such dreadful extremities.

"Henry, called of Winchester, the place of his birth, ——— but ten years of age when his father died."

The Pyrrhonians were a sect of Greek philosophers who doubted the ——— of every thing.

To confuse—to confound.

Things become confounded in consequence of being confused. To confuse does not express so high a degree of disorder as to confound. One who is *confused* still retains his senses to a certain degree; his mind is only thrown into disorder. He who is *confounded* is in the highest state of stupefaction, and no longer knows what he is doing. A criminal is confounded at the discovery of his guilt; liars are confused when suspected. Impudence confounds; severity confuses. The confusion of tongues at Babel confounded the multitude.

Exercise.

"We may have a clear and distinct idea of the existence of many things, though our ideas of their intimate essences are very ——— and obscure."

"Ignorance is the darkener of man's life, the disturber of his reason, and the common ———er of truth."

A ——— report of an accident on one of the French railways has just reached town.

"They who strip not ideas from the marks men use for them, but ——— them with words, must have endless disputes."

He was so ——— at the sudden appearance of his master, that he was unable to utter a word.

"The generality of writers are apt to ——— words with one another, and to employ them with promiscuous carelessness, merely for the sake of filling up a period, or of diversifying the language."

"He has so much to do, and his head is become so ———, that it is not surprising his affairs are falling into disorder."

"I to the tempest make the poles resound,
And the conflicting elements ———."

"A ——— report passed through my ears;
But full of hurry, like a morning dream,
It vanished in the business of the day."

To deprive—to bereave.

To *bereave* is a stronger term than to *deprive:* there is an idea of violence expressed in the former which the latter does not contain. Deprive merely points to what we once had, but have no longer. We are deprived of comforts, of pleasures; we are bereft of what we feel necessary to our existence, or of what there is no possibility of our regaining. Bereaving not only takes away from us, but also violently affects our inclination. Death bereaves us of our children; an accident bereaves us of a limb. What we are deprived of may be restored to us; what we are bereft of never returns.

Exercise.

" To ——— us of metals, is to make us mere savages: it is to ——— us of all arts and sciences, of history and letters, nay, of revealed religion too, that inestimable favor of Heaven."

In prison, and ———, by the cruelty of the tyrant, of the consolations of friendship, he endured many bitter reflections.

" That when thou com'st to kneel at Henry's feet,
Thou may'st ——— him of his wits with wonder."

His mother determined, from that day forth, to ——— her son of all pleasure and indulgence, till he should shew by his conduct that he was really sorry for what he had done.

Mr. * * was ——— of his excellent wife and two lovely children by the same illness.

I shall be sorry to be ——— of your society; but as I know it is for your advantage, I shall endeavour to bear the loss with fortitude.

To disperse—to dispel.

The latter of these two verbs expresses an intensive degree of the former. To disperse is to scatter abroad; to dispel is to drive away. What is *dispersed* no longer exists in the same form as before; what is *dispelled* no longer exists in any form. An enemy is dispersed; darkness is dispelled. To dispel is used in both a primary and secondary sense; to disperse, more frequently in a primary.

Exercise.

" When the spirit brings light into our minds, it ——— darkness; we see it as we do that of the sun at noon, and need not the twilight of reason to shew it."

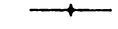
"And I scattered them among the heathen, and they were ——— through the countries."

"Hail, universal Lord! be bounteous still,
To give us only good; and if the night
Have gathered aught of evil, or concealed,
——— it, as now light ——— the dark."

"As when a western whirlwind, charged with storms,
——— the gathering clouds that nature forms,
The foe ———, their bravest warriors killed,
Fierce as a whirlwind now I swept the field."

Notwithstanding the most strenuous exertions which individuals may make to ——— the ignorance and raise the moral tone of the lower orders, little good will be effected without the cordial co-operation of the government.

On the death of the late duke, his extensive library was sold by public auction, and the books were thus ——— over all parts of the country.



To enlarge—to increase.

The verb *to enlarge*, taken either in a moral or physical sense, is applied to extent of surface; to *increase* is used with reference to bulk, number, or quantity. A field is enlarged when, by the removal of its boundary, it is made to contain a greater extent of ground. In like manner, a man's mind is enlarged when, by reading, reflection, or conversation, he has acquired the power of seeing *more of the extent* of whatever may be the object of his attention. A balloon, during the process of inflation, becomes increased in size, and enlarged in extent: increased, so far as it occupies more space; and

enlarged, as it presents more surface to the eye of the spectator. Riches, wisdom, appetite, &c. are increased; views, prospects, premises, &c. are enlarged.

Exercise.

The revenue of the country has greatly ——— during the last five years.

Frederic the Great, of Prussia, considerably ——— his territories by the addition of Silesia.

From the time of Hugh Capet, the royal domain (as distinguished from the domains of the great feudal lords) was progressively ——— by the conquest, forfeiture, or inheritance of the greater fiefs.

The French noblesse was exceedingly numerous; for not only all the children of a noble belonged to the class of their father, but that class was continually ——— by the creation of new nobles.

The ——— estimation in which he was held was manifested in his successive appointments to various offices.

"Then as her strength with years ———, began
To pierce aloft in air the soaring swan."

"Where there is something both lasting and scarce, and so valuable to be hoarded up, there men will not be apt to ——— their possessions of land."

To estimate—to esteem.

We *estimate* a man according as we judge of his worth; we *esteem* him for his moral qualities. To esteem is always used in a good sense; to estimate in either a good or bad, indifferently. We set a high value upon those we esteem. It is possible

that we estimate too highly those whom we esteem. There are degrees of estimation. Esteem is in itself a high degree of appreciation. What is good is esteemed. That which is imperfectly known, or which is a mixture of good and bad, is estimated. "He esteemed his friend," means that he highly valued his character. "He estimated his worth," means that he calculated it according to his own standard. Men are esteemed; men and things are estimated.

Exercise.

His kindness and gentleness of manner, and his strict integrity in all his dealings, have gained him the ——— and love of all his fellow-countrymen.

The only way to arrive at a just ——— of the difference between a public and a private life is to try both.

There is no prize more worthy of aspiring after than the ——— of the good and the wise.

It is impossible to form a just ——— of any individual character, without having divested ourselves of all those passions or prejudices which may tend to pervert our judgment.

All articles are not to be ——— merely by the intrinsic value of the material; the form, workmanship, and labour bestowed upon it must also enter into the calculation.

"The extent of the trade of the Greeks, how highly soever it may have been ——— in ancient times, was in proportion to the low condition of their marine."

"I am not uneasy, that many whom I never had any ——— for are likely to enjoy this world after me."

To excite—to incite.

When we *excite*, we raise into existence feelings which were dormant. When we *incite*, we urge the excited feelings to action. When we are in a state of excitement, we are easily incited. First the excitement, then the incitement. Novelty excites us; arguments incite us. By excitement, we feel strongly; by incitement, we are urged to action. Excitement will, undoubtedly, greatly assist incitement; for a man, whose passions are excited, may be much more easily incited to do wrong than he who is calm.

Exercise.

"The Lacedæmonians were more ——— to desire of honor with the excellent verses of the poet Tyrtæus, than with all the exhortations of their captains."

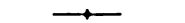
"Nature and common reason, in all difficulties where prudence or courage is required, do rather ——— us to fly for assistance to a single person, than to a multitude."

Antony, by his speech over the body of Cæsar, and the reading of his will, so ——— the feelings of the people against his murderers, that the latter were obliged to withdraw from the popular wrath.

He was strongly ——— to study, not only by the hope of honors and rewards, but also with the view of procuring a maintenance for his aged father and mother.

When the news arrived of the disclosures that had taken place in the city, of the complete suppression of the plot, and of the execution of the leading conspirators, many who had joined their standard, from the love of ———, and the hope of plunder, gradually slunk away.

Antiochus, when he ——— Prusias to join in war, set before him the greatness of the Romans, comparing it to a fire that took and spread from kingdom to kingdom.



To exert—to exercise.

In order to exercise, we must exert repeatedly: the former is but an intensive form of the latter. To *exert* is simply to put forth; to *exercise* is to put forth often, and involves reiterated exertion. We may exert authority in a single instance, but to exercise authority implies continuance of time, and repetition of action. We exert the voice to make those at a distance hear us; we exercise the voice to attain a good intonation and flexibility in singing.

Exercise.

"This faculty of the mind, when it is ——— immediately about things, is called judgment."

"When the service of Britain requires your courage and conduct, you may ——— them both."

"Men ought to beware that they use not ——— and a spare diet both; but if much ———, a plentiful diet; if sparing diet, little ———."

"When the will has ——— an act of command upon any faculty of the soul, or member of the body, it has done all that the whole man, as a moral agent, can do for the actual ——— or employment of such a faculty or member."

"The Roman tongue was the study of their youth; it was their own language they were instructed and ——— in."

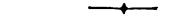
"How has Milton represented the whole Godhead ———ing itself towards man in its full benevolence!"

"God made no faculty but He also provided it with a proper object upon which it might ——— itself."

"The utmost power of my ———ed soul
Preserves a being only for your service."

"The constitution of their bodies was naturally so feeble, and so unaccustomed to the laborious ——— of industry, that they were satisfied with a proportion of food amazingly small."

"He was strong of body, and so much the stronger, as he, by a well-disciplined ———, taught it both to do and to suffer."



To forgive—to pardon.

Small offences are *forgiven;* serious offences are *pardoned.* The former word is used on familiar occasions; the latter, in cases of importance. Forgiveness is exercised between those of the same condition in life. Pardon is granted from those in authority to their inferiors. We forgive each other after a quarrel; a king pardons rebels or conspirators. The expression in the Lord's Prayer, "*Forgive* us our trespasses," is in accordance with the term used at the beginning of the same prayer: "Our *Father,* which art," &c. Kindness prompts us to forgive; mercy inclines us to pardon. Hatred prevents us from forgiving; the laws prevent us from pardoning.

Exercise.

Simnel having confessed his imposture, and publicly begged ———, was degraded to a mean office in the king's household, in which employment he soon afterwards died.

The wretched wife, on hearing that her husband was condemned, immediately undertook a journey on foot to the capital, where, throwing herself at the king's feet, she implored ——— for her husband.

The little girl shewed such unequivocal signs of sorrow for her fault, that her mother was induced to ——— her; telling her, however, that she would not find her so lenient again under similar circumstances.

The unfortunate brother, now an outcast and a wanderer on the face of the earth, was so fearful of his father's just anger at his conduct, that he despaired of ever obtaining ———, and determined never again to return home.

Though numerous applications were made for the prisoner's ———, they were all ineffectual, the government having determined to make an example of the next that should be guilty of a like offence.

"What better can we do than prostrate fall
Before him reverent, and there confess
Humbly our faults, and ——— beg; with tears
Watering the ground?"

"A being who has nothing to ——— in himself, may reward every man according to his works."

He whose very best actions must be seen with a grain of allowance, cannot be too mild, moderate, and ———ing.

To grow—to become.

To *become* is to be one thing from having been another; it always has reference to a previous state; to *grow* is to be approaching towards another state. A man is become old when he is of a certain age; a man grows old when he is verging towards that age. To grow is to become by degrees. To grow is con-

tinuous; to become is stationary. A dying man grows weaker every hour; a patient who has suffered much pain is become very weak.

Exercise.

We should not only never forget, but we should be deeply impressed with the reflection, that as we ——— older, it is our duty to ——— more virtuous.

"The Lord breathed into his nostrils the breath of life, and man ——— a living soul."

Our old coachman is almost recovered from his late attack, and is now ——— stronger every day.

All eyes were now intently fixed on the horizon: a faint light glimmered in the east, which gradually unfolded to our sight the whole expanse of the ocean; it soon ——— brighter; the stars, one by one, ——— extinct; and at length the glorious god of day, rising from his golden couch, stepped majestically forth from the waters, and stood confessed before our wondering and delighted eyes.

During his youth, there never was a more liberal or more hospitable man: but towards the latter part of his life, he ——— penurious and reserved, and at last wholly withdrew from society.

"About this time, Savage's nurse, who had always treated him as her own son, died; and it was natural for him to take care of those effects which, by her death, were, as he imagined, ——— his own."

"Authors, like coins, ——— dear as they ——— old."

To hate—to detest.

Hate, from the Anglo-Saxon *hæte*, describes the active feeling of dislike, together with that agitation

of the spirits which accompanies every strong passion: *detest*, from the Latin *detestor*, is a more intensive degree of hate; it calls on others to bear witness to its hatred. Hate is "deep, not loud;" detestation is communicative, and always expressed. What we begin by hating, we may end by detesting. Those who endeavour to injure others are hated; those who secure their own powers on the ruin of others are detested. Malice is hateful; hypocrisy is detestable.

Exercise.

Duplicity and cunning deserve to be ———; they may escape detection for a time, but are sure, in the end, to be brought to light.

We are commanded not to ——— any man; there are, however, many qualities which we are justified not only in ———, but even in ———.

Some young persons are so fond of expressing themselves hyperbolically, that they never condescend to use common terms; whatever they entertain any dislike or disinclination to they declare that they ———. Not long since, I heard a young lady protest that she ——— steel forks!

Though we ought to ——— no one, it is not possible that we should love all equally.

"Who dares think one thing, and another tell,
My heart ——— him as the gates of hell."

"Your majesty hath no just cause to ——— me."

The character of Catiline is admirably drawn by Sallust, who describes him as possessed of the greatest talents, and yet plunged in the deepest excesses and committing the most ——— crimes.

"Brutus ——— the oppression and the oppressor."

"A bard was selected to witness the fray,
And tell future ages the feats of the day;
A bard who ——— all sadness and spleen,
And wished that Parnassus a vineyard had been."

To hear—to listen.

The same difference exists between to hear and to listen that may be found between to see and to look; *i.e.* they are synonymes of degree. Listening is an intensive degree of hearing. We hear involuntarily; we listen with intention. Those who have sound ears cannot help hearing. We may hear persons talking without listening to what they say. If you listen to a conversation, you may hear many improving remarks.

Exercise.

On entering the harbour, we ——— a loud explosion, which seemed, from its intensity, to have taken place at no great distance from us. We ——— attentively, thinking it might be repeated, but we ——— nothing more.

There is an old proverb: "——— never ——— any good of themselves." This saying does not apply to all ———, but only to those who are curious to ——— what it is not proper that they should know.

Though they ——— with all possible attention, they were so far from the preacher, that they could not ——— a syllable of the sermon.

When the prisoners were led across the drawbridge into the castle, and ——— the heavy portcullis fall behind them as they entered the yard, their hearts sank within them, and each felt that he should never leave that prison alive.

All discipline was now at an end, and such din and confusion ensued, that even those who were desirous to preserve order, and obey their officers, could not ——— the word of command.

One who is really deaf cannot ———; one who is deaf to your entreaties will not ——— to them.

"I looked, I ———; dreadful sounds I ———,
And the dire forms of hostile gods appear."

"When we have occasion to ———, and give a more particular attention to some sound, the tympanum is drawn to a more than ordinary tension."

To lament—to deplore.

These two words represent different circumstances of grief: we *lament* with exclamation; we *deplore* with tears. Lamentations are accompanied with sobs and cries. In deploring, our grief is expressed by weeping. Violent grief produces lamentation; deep grief causes us to deplore. What is lamentable excites a strong expression; what is deplorable excites a strong feeling. We lament loudly; we deplore deeply. The cries of a bird hovering round the nest from which her young have been stolen are lamentable. A mother deplores the death of her son.

Exercise.

"The wounds they washed, the pious *tears* they shed,
And laid along their oars, ——— the dead."

"But let not chief the nightingale ———
Her ruined care, too delicately framed
To brook the harsh confinement of the cage."

"This was the ——— condition to which the king was reduced."

He who ———, grieves aloud; he who ———, grieves silently.

We ——— an honourable, we ——— a disgraceful misfortune.

"Hence we may have some idea of the ——— state of learning in that kingdom."

"We, long ere our approaching, heard within
Noise, other than the sound of dance or song!
Torments, and *loud* ———, and furious rage."

"In this interval of anguish and expectation, she came to take her last farewell of her husband and deliverer, ———ing her wretched fate that had saved her from perishing in the waters to be the spectator of still greater calamities."

"The victors to their vessels bear the prize,
And hear behind loud groans and ——— cries."

—◆—

To overcome — to conquer.

By *overcoming*, we prove our superiority or mastery. By *conquering*, we acquire possession. An enemy is conquered; an antagonist is overcome. Those who are taken prisoners are conquered; those who prove unequal to the contest are overcome. Alexander the Great conquered the Persians, after having overcome Darius in three great battles. William the First conquered the English. In his march across the Alps, Hannibal overcame every difficulty.

Exercise.

"There are sometimes little misfortunes and accidents that

happen to poor people, which, of themselves, they could never be able to ———."

"They had ——— them, and brought them under tribute."

"When a country is completely ———, all the people are reduced to the condition of subjects."

"That he no less
At length may find, who ———
By force, hath ——— but half his foe."

Alexander is said to have wept at the idea that there were no more worlds to ———.

"The patient mind by yielding ———."

"When these happy tidings were communicated to her, the poor woman's feelings were quite ———, and she burst into a flood of tears."

"If it were possible for a man to ——— all his passions, and ——— all his prejudices, we should look upon such a person as being the nearest conceivable approach to a perfect character."

"Not to be ——— was to do more
Than all the conquests former kings did gain."

"Welcome, great Stagirite, and teach me now
All I was born to know,
Thy scholar's victories thou dost outdo:
He ——— th' earth, the whole world you."

To perceive—to discern.

To *perceive* signifies that act, performed by the eye, by which an object at some distance is brought to make an impression on the mind. To *discern* expresses that act by which the eye is enabled to separate one object from among several, and to consider it apart from the rest. Perceiving has reference to objects of the same sort; discerning, to

one among many of a different sort from itself. I perceive trees or houses at a distance; I discern a steeple among houses, or a river in a landscape. The same distinction holds good in the abstract sense of the two words. We perceive the truth of a proposition which, perhaps, did not at first strike us obviously. A sagacious mind can discern truth though it be mixed up with falsehood or hypocrisy.

Exercise.

Long before our vessel had reached the shore, I could ——— the tall elms which skirt our home-field.

Walking along the road, I ———, coming towards me, a crowd of children dressed in their holiday suits, each carrying an oak-branch in his hand.

I soon ——— that the chief's intentions towards me were hostile; and slipping out unobserved, I withdrew hastily from the conference.

The style of the writers of that age is so obscure and affected, and at the same time so diffusive, that it is no easy matter, amidst so many defects, to ——— any meaning in their writings.

"One who is actuated by party spirit is almost under an incapacity of ——— either real blemishes or beauties."

"And lastly, turning inwardly her eyes,
——— how all her own ideas rise."

"Great part of the country was abandoned to the plunder of the soldiers, who, not troubling themselves to ——— between a subject and a rebel, whilst their liberty lasted, made indifferently profit of both."

To raise—to lift.

To *raise* is to place upright. To *lift* is to take from the ground. That which is lifted is no longer in contact with its under support. What is raised stands erect, but still touches the ground. If we lift a child who has fallen, we take him in our arms; if we raise a child who has fallen, we make him stand on his legs. In a secondary sense, the same difference exists. Devotion lifts the soul to heaven. "This gentleman came to be raised to great titles."

Exercise.

Antæus was a mighty giant and wrestler in Libya, whose strength was invincible as long as he remained in contact with his mother earth. Hercules discovered the source of his strength, ——— him up from the earth, and crushed him in the air.

When ——— from the ground, he was so weak that he could not stand upright, and was obliged to be supported home by two men.

"Now rosy morn ascends the courts of Jove,
——— up her light, and opens day above."

As the little girl was too short to see what was going on in the gardens, her father ——— her up in his arms.

The ladder was so heavy, that it required four men to ——— it against the building.

"I would have our conceptions ——— by dignity of thought and sublimity of expression, rather than by a train of robes or plume of feathers."

By his great natural powers, aided by industry and perse-

verance, he was so esteemed and respected that he was at last ——— to the highest dignities of the state.

"Hark! was there not
A murmur as of distant voices, and
The tramp of feet in martial unison?
What phantoms even of sound our wishes ———!"

"The mind, by being engaged in a task beyond its strength, like the body strained by ———ing a weight too heavy, has often its force broken."

To receive—to accept.

To *receive* is an involuntary—to *accept* is a voluntary act. We cannot help receiving, but we are not obliged to accept what is sent to us. That is received which simply comes to hand; that is accepted which we express our willingness to take for ourselves. Thus, we receive a letter when it comes to hand; we receive news when it reaches us; we accept a present which is offered us; we accept an invitation to dine with a friend, &c.

Exercise.

No further intelligence of his proceedings had been ——— up to the middle of last month.

He was of so independent a character, that though deeply involved in pecuniary difficulties, he did not think proper to ——— the offer of a friend to assist him.

The last accounts we ——— of our friends in India are most satisfactory.

The minister, rising, said that he ——— with pride and satisfaction the token of their friendship which they had that day offered him.

The conditions offered by Cæsar, and ——— by Cassivelaunus, were, that he should send to the continent double the number of hostages at first demanded, and acknowledge subjection to the Romans.

The whole party succeeded in reaching Tinian in about three weeks, where they were ——— with the greatest hospitality, and were treated with all the kindness and attention their deplorable condition required.

"The sweetest cordial we ——— at last,
Is conscience for our virtuous actions past."

"Unransomed here ——— the spotless fair,
——— the hecatomb the Greeks prepare."

To remark—to observe.

To *remark* is to note down casually; to *observe* is to note down intentionally. A slight degree of attention will call forth a remark. An observation is the result of inquiry. We often cannot help remarking; but, in observing, we direct our attention specially to some object. A remark will very frequently lead to an observation. A phenomenon in the heavens may be remarked by a casual spectator, but will be observed by an astronomer. A remark is momentary; an observation occupies more time.

Exercise.

"It was also ——— of Cromwell, that though born of a good family, both by father and mother, and although he had the usual opportunities of education and breeding connected with such an advantage, he never could acquire the courtesies

usually exercised among the higher classes in their intercourse with each other."

"It should, however, be ———, that Cromwell made religion harmonise with his ambition."

"It is easy to ——— what has been ———, that the names of simple ideas are least liable to mistake."

"I have often had occasion to ——— the fortitude with which women sustain the most overwhelming reverses of fortune."

"Othello is the vigorous and vivacious offspring of ——— impregnated by genius."

"The course of time is so visibly marked, that it is ——— even by birds."

"The rules of our practice are taken from the conduct of such persons as fall within our ———."

"We may ——— children discourse and reason correctly on many subjects at a comparatively early age."

To remember — to recollect.

We *remember* what has happened without any great effort; we *recollect* after some exertion of the memory. When the idea of some past occurrence presents itself spontaneously to the mind, that occurrence is remembered; but when, after several attempts, an idea becomes clear and distinct, it is then recollected. It will therefore be more proper to say — "I *do* not remember" — and, "I *cannot* recollect."

Exercise.

"I have been trying to ———," said he, "all the circumstances of that eventful day; but I ——— nothing more than what I have already related to you."

I ——— perfectly what occurred up to a certain point of time; but I cannot ——— what took place afterwards.

There died lately at Hampstead a gentleman named Thomson, who was endowed with such an extraordinary power of memory, that he ———, and could accurately describe, all the most minute objects in any street or road he had once passed through; and that after a considerable lapse of time.

Those who have ready memories learn easily, but do not ———; those whose memories are retentive have but little difficulty in ——— what they have once learnt.

No one can ——— what occurred to him during the first six or seven months of his life.

Do you ——— what I said to you this morning?

"We are said to ——— any thing, when the idea of it arises in the mind with a consciousness that we have had this idea before."

"——— every day the things seen, heard, or read, which make any addition to your understanding."

To reveal—to divulge.

To *reveal* is to make known what is concealed, by withdrawing what covered it. To *divulge* is to spread abroad the knowledge of what is revealed. A man reveals his secret to his friend; that friend divulges the secret by making it generally known. What is once revealed is likely to become soon divulged. What is revealed is imparted to one or to a few; what is divulged is made known to many. We reveal to ease our conscience or our feelings; we divulge what ought to remain concealed.

Exercise.

These facts, though they occurred many years ago, were never ——— to any but two persons, who have most religiously kept the secret ever since.

Time, which ——— all other things and brings them to light, is itself the most difficult of all things to be understood.

"The cabinets of the sick, and the closets of the dead, have been ransacked to publish private letters, and ——— to all mankind the most secret sentiments of friendship."

The mystery attached to the "Man in the Iron Mask" has never been cleared up, and though innumerable conjectures have been made of who he was, his name has never been ——— to the world.

Conscious of the disgrace it would bring upon his family if it should be known that he was implicated in this dreadful transaction, he steadily and constantly refused to ——— his name.

Though no less than forty persons were privy to the escape of Charles II., and concerned in aiding his flight, not one of them ——— his secret.

"In confession, the ———ing is not for worldly use, but for the ease of a man's heart."

"These answers in the silent night received,
The king himself ———, the land believed."

To satisfy — to satiate.

Those who have enough are *satisfied;* those who have more than enough are *satiated.* They who do not require more are satisfied; they who feel that they have had too much are satiated. What nature

requires is to be satisfied; gluttons satiate themselves. To satisfy brings pleasure; to satiate causes disgust. Injudicious mothers frequently allow their children to satiate themselves. Satisfaction is necessary to preserve a healthy appetite; satiety destroys health.

Exercise.

"Whatever novelty presents, children are presently eager to taste, and are as soon ——— with it."

She told me that both herself and her children suffered extremely from hunger, for that the miserable pittance her husband gained was not sufficient to procure them wherewith to ——— the natural cravings of the appetite.

There is no action, the usefulness of which has made it a duty, which a man may not bear the continual pursuit of, without loathing or ———.

I am far from being ——— with the account he gives of the transaction, and believe that he knows much more about the affair than he chooses to disclose.

"He leaves a shallow plash to plunge him in the deep,
And with ——— seeks to quench his thirst."

——— with pleasures, and disgusted at the ingratitude of those he had thought his friends, he suddenly resolved to retire to a monastery, there to compensate, by a life of penance and mortification, for the excesses of his past years.

A hungry man will be always ——— with plain food.

To see—to look.

To *see* is the simple act of using the organ of sight; to *look* is to direct that organ to some par-

ticular object. Those who have their eyes open cannot help seeing; but to look implies an act of the will. I see the light, or any objects which are casually in the way of my eyes; I look at something with a view to examine its nature or qualities. If you look at the sun, you may see the spots on its surface. The two words have the same difference of meaning when used in a secondary sense: On looking at the question, he saw the difficulties with which it was surrounded.

Exercise.

When his father ——— me, he ——— that I was much agitated.

There is a great deal to be ———, but little worth ———.

On ——— the weathercock, I ——— that the wind had changed.

On ascending the hill, we ——— a man standing in a melancholy attitude, ——— wistfully on the ground. Raising his eyes, he ——— us for some moments with an expression of eager hope; at length, ——— that we did not intend to give him any thing, he walked silently away.

——— this system comprehensively, we may easily ——— that it will never work well.

We ——— the whole affair as a fraudulent design, and ——— from the beginning that it would never succeed.

——— Martin's "Deluge"—it is the most simple of his works—it is perhaps also the most awful.

"They climb the next ascent, and ———ing down,
Now at a nearer distance view the town."

One ——— around sufficed him; his face brightened, he uttered a cry of joy.

Should— Ought.

Both these words imply an obligation; but *ought* binds more strongly than *should.* What we should do is a social obligation; but what we ought to do implies a moral obligation on our part. We ought to love our parents; we ought to respect our superiors. We should be neat and clean in our persons, and kind to our inferiors; we ought always to speak the truth. We should avoid giving offence; we ought to obey the laws.

Exercise.

You ——— never to forget the kindness he has shewn you, and how much you are indebted to him for many of the advantages you now enjoy.

We ——— to consider it our duty to bear with the moral failings of others, when we remember that we are all weak creatures, and are easily led into temptation.

In writing, you ——— take care that the letters be perfectly formed and well joined together.

In accomplishing any design, or completing any work of importance, we ——— proceed systematically and regularly.

He whose honor is intrusted with a secret ——— never to divulge it: no circumstances ——— make him consider i excusable to communicate it to a single individual.

Judges ——— to remember that their office is to interpret law, and not to make or give law.

Exercises ——— be written carefully and neatly, and ——— never be shewn to the teacher till they are corrected, as far as possible, by the pupil.

To slake—to quench.

To *slake* (from the Saxon verb *slacian*, to slacken) is to quench partially. To *quench* is from the Saxon *cwencan*, and means to put out entirely. He who slakes his thirst takes sufficient liquid to prevent great inconvenience. He who quenches his thirst takes enough to fully satisfy his desire of drink. The same difference is preserved between the words when used in a moral sense. To slake desire is to lessen it; to quench hatred is to extinguish it.

Exercise.

Soon after the fire had broken out, there fell a heavy shower of rain, which effectually ——— it, and prevented any damage, beyond the loss of the furniture in one or two rooms.

"Amidst the running stream he ——— his thirst."

"A little fire is quickly trodden out,
Which, being suffered, rivers cannot ———."

It is a custom in many parts of Ireland to ——— the fires by covering them over with wet coals at night-time: by this means, they burn through the whole night at a small cost, and do not require the trouble of lighting afresh in the morning.

We all suffered intensely from the excessive heat and drought; for water was so scarce as to be sold at four or five shillings the pailful, and we were often whole days without being able to procure a drop of water to ——— our thirst.

The hatred which was thus unhappily occasioned between these two men was never afterwards wholly ———, and they lived and died implacable enemies.

"You have already ——— sedition's brand."

"When your work is forged, do not ——— it in water to cool it, but throw it down on the floor or hearth to cool of itself."

To suprise—to astonish.

Both these words imply a disturbing of the senses. To *surprise* is to take one off his guard; to *astonish* is to confound the senses. We are longer in recovering from astonishment than from surprise. We are surprised at what is unexpected; we are astonished at what is beyond our comprehension. Surprise is more temporary; astonishment more lasting. We are *taken* by surprise; we are *struck* with astonishment. What we are prepared for does not surprise us; what we can conceive clearly does not astonish us.

Exercise.

"So little do we accustom ourselves to consider the effect of time, that things necessary and certain often ——— us like unexpected contingencies."

"I have often been ———, considering that the mutual intercourse between the two countries (France and England) has lately been very great, to find how little you seem to know of us."

"But the chief merit of this great man (Michael Angelo) is not to be sought for in the remains of his pencil, nor even in his sculptures; but in the general improvement of the public taste which followed his ———ing productions."

"The greatest actions of a celebrated person, however ——— and extraordinary, are no more than what are expected from him."

"——— at the voice, he stood amazed,
And all around with inward horror gazed."

"You see, I am just to my word in writing to you from Paris, where I was very much ——— to meet my sister. I need not add, very much pleased."

"We crossed a large tract of land ———ly fruitful."

"Cromwell was not the meteor which ——— and astounds by the brilliancy and rapidity of its course."

"It is the part of men to fear and tremble,
When the most mighty gods, by tokens, send
Such dreadful heralds to ——— us."

To understand—to comprehend.

To *understand* is to have the free use of our reasoning faculty; to be able to see the relation between cause and effect, or the fitness of things for each other. To *comprehend* requires a stronger exertion of intellect. We understand what is stated in plain terms; we comprehend what at first appeared obscure. I may understand the words of a sentence without being able to comprehend its meaning. The understanding is employed upon practical questions; the comprehension, upon theoretical systems, or speculative truths. A simple fact is understood. To arrive at a conclusion by a process of reasoning, we must comprehend.

Exercise.

When a man speaks in a language with which we are unacquainted, we cannot ——— what he says: when a man speaks

in a language we ———, but expresses himself loosely and inaccurately, we cannot ——— his meaning.

Natural signs are a language universally ———.

It is impossible to ——— the nature of God.

There are many things which the mind of man is unable to ———.

The language of a lecturer who does not fully ——— his subject must, of necessity, be unintelligible to his hearers.

Though he ——— several languages, and is very accomplished, he has not yet been able to procure any occupation.

Men often commit great injustice in condemning what they have not capacity to ———.

"What they cannot immediately conceive, they consider as too high to be reached, or too extensive to be ———."

"Swift pays no court to the passions; he excites neither surprise nor admiration; he always ——— himself, and his readers always ——— him."

"Our finite knowledge cannot ———
The principles of an unbounded sway."

Adjacent — Contiguous.

Places that are *adjacent* lie near to each other; places that are *contiguous* lie close to each other. Two fields which have a common boundary are contiguous. Places that are adjacent to each other may yet have something intervening. Places that are contiguous must touch each other. Hampstead and Highgate are adjacent to London. The houses in Portland Place are contiguous to each other.

Exercise.

"They have been beating up for volunteers at York, and the towns ———, but nobody will list."

temptible. An army may be contemptible from its want of numerical force. A traitor to his country is a despicable character. Vanity is contemptible; malice is despicable.

Exercise.

He attempted to conceal his designs by shallow and ——— artifices.

Menon contemned simplicity and truth as weaknesses, and so ——— was his character, that he never hesitated to accomplish his ends by perjury and deceit.

Men of ——— understanding mostly pride themselves on qualities that are worthless in the eyes of the wise.

Nothing can be more ——— than the attempts of the vain to gain that praise which they are conscious that they do not deserve.

His character was a compound of the most ——— qualities of our nature; his most prominent vices were fraud, duplicity, and the most inordinate avarice, and he had not one redeeming virtue in his whole composition.

It frequently happens to the weak-minded, that what they regard as ——— proves in the end of more real worth than many things of which they entertain a high opinion.

"To put on an artful part to obtain no other but an unjust praise from the undiscerning is of all endeavours the most ———."

Covetous — Avaricious.

The *covetous* man is desirous of appropriating the wealth of others. The *avaricious* man is inordinately desirous of gain, by whatever means he may acquire it. The avaricious are eager to get,

"We arrived at the utmost boundaries of a wood which lay ——— to a plain."

"Where, then, ah! where shall poverty reside,
To 'scape the pressure of ——— pride?"

"And now the odours, fanned by a gentle wind creeping from the ——— sea, scattered themselves over that chamber, whose walls vied with the richest colours of the most glowing flowers."

"This is more particularly the case with the counties ——— to London, over which the Genius of Gardening exercises his power so often and so wantonly, that they are usually new-created once in twenty or thirty years, and no traces left of their former condition."

"The loud misrule
Of Chaos far removed; lest fierce extremes
——— might distemper the whole frame."

"Flame does not mingle with flame, as air does with air, but only remains ———."

On the morning of the 27th of March, 1844, not only the town itself, but all the ——— villages, felt a violent shock of an earthquake.

Contemptible—Despicable.

These are synonymes of degree. *Despicable* is a more intensive degree of *contemptible*. What is worthless or weak is contemptible; what is actively bad or immoral is despicable. In contemning, we pay no more attention to the thing contemned than is sufficient to perceive its worthlessness. In despising, the mind is more strongly and permanently fixed on the object despised. Circumstances may make despicable that which is in itself only con-

temptible. An army may be contemptible from its want of numerical force. A traitor to his country is a despicable character. Vanity is contemptible; malice is despicable.

Exercise.

He attempted to conceal his designs by shallow and ——— artifices.

Menon contemned simplicity and truth as weaknesses, and so ——— was his character, that he never hesitated to accomplish his ends by perjury and deceit.

Men of ——— understanding mostly pride themselves on qualities that are worthless in the eyes of the wise.

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in order to heap up; they cannot bear to part with their wealth. The covetous are eager to obtain money, but not so desirous to retain it. It is very possible for a covetous man to be a spendthrift. The avaricious never spend freely.

Exercise.

He was so ———, and in such a hurry to become rich, that he frequently over-reached himself, and entered into speculations which proved heavy losses.

About this period, two vices of an opposite nature, luxury and ———, prevailed in Rome.

Catiline is said to have been ——— of the wealth of others, at the same time that he was lavish of his own.

"No wise man was ever ——— of money."

——— is subversive of truth, probity, and all other good qualities; and introduces in their stead, pride, cruelty, and irreligion.

The ——— are in constant fear, either of losing what they already possess, or of not being able to gain more.

The consideration that happiness does not consist in the possession of what we desire should prevent our becoming ——— of the goods of others.

"Nothing lies on his hands with such uneasiness as time. Wretched and thoughtless creatures! In the only place where ——— were a virtue, we turn prodigals."

"He that is envious or angry at a virtue that is not his own, is not ——— of the virtue, but of its reward and reputation, and then his intentions are polluted."

"At last Swift's ——— grew too powerful for his kindness; he would refuse his friends a bottle of wine."

Different—Various.

It has been said that no two things in nature are exactly alike. The words to be here distinguished express degrees of their unlikeness. *Different* shows the unlikeness existing in generals. *Various* marks the dissimilarity of the species. Things are infinitely various; that is, it is impossible to enumerate all the points in which they vary. We cannot, however, say that things are infinitely different, because this word more exactly defines the point of unlikeness. The flowers on a rose-bush will be various in size and shape, and will be different from the flowers of the pink or dahlia. Different people think differently. A subject affects the minds of men variously, when they all entertain the same opinion of it in the main, but not in detail: it affects them differently, when some entertain an opinion of it totally opposed to that of others.

Exercise.

The two men were as ——— from each other as it was possible. The one, open, frank, liberal, and kind to his friends and companions; the other, close, mean, avaricious, and unfeeling.

"There are upwards of a hundred ——— species of fern, but they are seldom cultivated in gardens."

"Happiness consists in things which produce a pleasure, and in the absence of those which cause any pain: now these, to ——— men, are ——— things."

"Then were they known to men by ——— names,
And ——— idols through the heathen world."

The northern languages of modern Europe may be divided under three ——— heads, viz. Celtic, Teutonic, and Sclavonic.

"It is astonishing to consider the ——— degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity."

As land is improved by sowing it with ——— seeds, so is the mind by exercising it with ——— studies.

Evident— Obvious.

What is clearly proved is *evident;* what proves itself is *obvious.* The latter is a stronger term than the former. It requires some, though not a great, effort of the mind to perceive what is evident; what is obvious requires no stretch of the mind to understand—it presents itself to our view—nay, thrusts itself upon our notice. Intuitive truths are obvious; deduced truths become evident. It is evident that extravagance leads to ruin; it is obvious that the whole is greater than its part.

Exercise.

"It is ——— to remark that we follow nothing heartily unless carried to it by inclination."

"It is ——— that fame, considered merely as the immortality of a name, is not less likely to be the reward of bad actions than of good."

"These sentiments, whether they be impressed on the soul, or arise as ——— reflections of our reason, I call natural, because they have been found in all ages."

"It is ——— in the general frame of nature, that things most manifest unto sense have proved obscure unto the understanding."

"All the great lines of our duty are clear and ———, the obligation acknowledged, and the wisdom of complying with it freely confessed."

"They are incapable of making conquests upon their neighbours, which is ——— to all who know their constitution."

"They are such lights as are only ——— to every man of sense, who loves poetry and understands it."

"The printing private letters is the worst sort of betraying conversation, as it has ———ly the most extensive ill consequences."

Forsaken — Forlorn.

Forlorn is the intensive of *forsaken.* When we are forsaken, we are partially deprived of society; the forlorn are deprived of all society and help. Forsaken also refers to the act of those who abandon; forlorn qualifies the state of the abandoned. The forsaken are no longer visited by former friends; the forlorn are cared for by no one. Things, places, &c. as well as persons, are forsaken; only persons are forlorn.

Exercise.

Conscience made them recollect that they who had once been deaf to the supplications of a brother were now left friendless and ———.

"But fearful for themselves, my countrymen
Left me ——— in the Cyclops' den."

London is at this period of the year quite ———. In the west end of the town, the private houses are almost all shut up, and no gay equipages strike the eye of the passenger.

"For here ——— and lost I tread,
With fainting steps and slow,
Where wilds immeasurably spread
Seem lengthening as I go."

Last summer you frequently came to see us, but now you have quite ——— us.

The apartments and gardens remain in the nicest order, and though the villa is ———, it is not neglected.

"Disastrous day! what ruin hast thou bred,
What anguish to the living and the dead!
How hast thou left the widow all ———!"

"Their purple majesty,
And all those outward shows which we call greatness,
Languish and droop, seem empty and ———,
And draw the wond'ring gazers' eyes no more."

General— Universal.

General bears the same proportion to *universal* as the part to the whole. The former qualifies the majority; the latter, every individual. A general rule has exceptions; a universal rule has none. General is opposed to particular; universal to individual. The chief object of a good government should be to secure the general welfare of the community. Universal prosperity never yet existed in any country.

Exercise.

"To conclude from particulars to ——— is a false way of arguing."

"What, cried I, is my young landlord, then, the nephew of a man whose virtues, generosity, and singularities are so ———ly known?"

"Nor failed they to express how much they praised,
That for the ——— safety he despised
His own."

"I have considered Milton's 'Paradise Lost' in the fable, the characters, the sentiments, and the language; and have shewn that he excels in ———, under each of these heads."

"This excellent epistle, though in the front of it it bears a particular inscription, yet in its drift is ———, as designing to convince all mankind of the necessity of seeking for happiness in the Gospel."

"Divine laws and precepts, simply and formally moral, are ——— in respect of persons, and in regard of their perpetual obligation."

"The ———ty of the English have such a favourable opinion of treason, nothing can cure them."

"The wisest were distracted with doubts, while the ———ty wandered without any ruler."

Idle—Indolent.

The expression "an *idle* child" does not mean one who is altogether inactive, but one who occupies his time in frivolities. An *indolent* child is one who has a strong aversion from action of any sort. The idle do not what they ought to do; the indolent would do nothing. The idle boy does not learn his lesson; the indolent boy lies in bed late, and lounges about all day. Idleness is opposed to diligence; indolence, to activity. The idle want

steadiness of purpose; the indolent want power of exertion.

Exercise.

"Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an ——— mind."

"——— and vice, then, are the chief parents of crime and distress. But how, in so industrious a country, arises the indifference to toil? The answer is obvious—wherever ——— is better remunerated than labour, ——— becomes contagious, and labour hateful."

"Supposing among a multitude embarked in the same vessel, there are several that, in a tempest, will rather perish than work; would it not be madness in the rest to stand ———, and rather choose to sink than do more than comes to their share?"

In the ——— luxuries of a court, what more natural than satiety among the great, and a proud discontent among their emulators?

"Children generally hate to be ———; all the care, then, is that their busy humour should be constantly employed in something of use to them."

The Frankish kings, buried in luxurious ———, resigned the administration of their affairs into the hands of officers, who, after a time, assumed the regal authority, and founded a new dynasty.

Miserable — Wretched.

A *miserable* man is one who is to be pitied or despised on account of his feelings or state of mind; a *wretched* man is one to be pitied by reason of his condition. We are miserable in consequence of our own reflections. It is what we suffer from external

circumstances that makes us wretched. A condemned felon is both miserable and wretched; miserable, from his state of mind, and wretched, from the circumstances in which he is placed. The miserable and the wretched are both deserving of pity; the wretched, more so than the miserable, as wretchedness is the extreme of misery.

Exercise.

Robinson Crusoe, when wrecked on his uninhabited island, was ——— at the thoughts of his being cut off from all human intercourse, and separated from the whole world; and the idea of his ——— and forlorn condition frequently drew from him expressions of the bitterest grief.

Though I have seen poverty in many forms, I never beheld, in any part of the world, such ——— beings as the poor cottagers in the south of Ireland.

"Thus to relieve the ——— was his pride,
And e'en his failings leaned to virtue's side."

He felt ——— at reflecting upon the misfortunes he had unconsciously brought upon an amiable family.

"Man, considered in himself, is a very helpless and a very ——— being."

It was discovered the next morning that the ——— man had committed suicide.

"'Tis murmur, discontent, distrust,
That makes you ———."

"Reason tells me that it is more misery to be covetous than to be poor, as our language, by a peculiar significance of dialect, calls the covetous man the ——— man."

Modern — Recent.

The word *recent* refers to what has happened

within a comparatively short space of time past—that which has been some time, but not a long time, in existence; the word *modern* refers not only to what has been, but what still does, and will probably, remain in existence for some time. Recent is contradistinguished from what is long past; modern is opposed to ancient. Recent is always used abstractly; modern, in both senses. Recent facts are fresh in our memory; modern fashions belong to the present day.

Exercise.

——— experiments have proved beyond a doubt, that it is not only possible, but very easy, to freeze water in a red-hot crucible.

" Some of the ancient, and likewise of the ——— writers, that have laboured in natural magic, have noted a sympathy between the sun and certain herbs."

" A ——— Italian is distinguished by sensibility, quickness, and art, while he employs on trifles the capacity of an ancient Roman; and exhibits now, in the scene of amusement, and in search of a frivolous applause, that fire and those passions with which Gracchus burned in the forum, and shook the assemblies of a severe people."

On his arrival at court, he found that, in consequence of ——— changes in the administration of the king's household, it would be necessary for him to wait at least a week or ten days before he could obtain an audience of his majesty.

Some ——— regulations of the minister have made him very unpopular in this part of the country.

Scarce—Rare.

That of which there is occasionally but a small quantity is *scarce.* That of which there is at no time much to be procured, or which is seldom to be met with, is *rare.* Certain plants are rare in England; that is, they are seldom found in this country. A bad harvest will make corn scarce. Scarce implies a previous plenty, which is not the case with rare. Rare qualifies what is a subject of curiosity, or novelty; scarce qualifies what is an article of necessity. Things *are* rare, and may *become* scarce. Rare is used metaphorically; scarce is never so used.

Exercise.

"A perfect union of wit and judgment is one of the ———est things in the world."

"When any particular piece of money grew very ———, it was often recoined by a succeeding emperor."

"Already it is difficult to determine whether his (Michael Angelo's) reputation be enhanced or diminished by the sombre representations of his pencil, in the Pauline and Sistine Chapels, or by the few specimens of his cabinet pictures, now ———ly to be met with, and exhibiting only a shadow of their original excellence."

"A Swede will no more sell you his hemp for less silver, because you tell him silver is ———er now in England, than a tradesman of London will sell his commodity cheaper to the Isle of Man, because money is ——— there."

"Far from being fond of any flower for its ———ity, if I meet with any in a field which pleases me, I give it a place in my garden."

"Corn does not rise or fall by the differences of more or

less plenty of money, but by the plenty and ———ity that God sends."

Silent — Taciturn.

Taciturnity is an intensive silence. A *silent* man is one who does not speak; a *taciturn* man is one who scarcely ever speaks. We may be silent without being taciturn. Silent respects the act; taciturn, the habit. Circumstances may make us silent; our disposition inclines us to be taciturn. The English have a reputation for taciturnity. There are many occasions on which it is proper to be silent; the taciturn lose many opportunities of information, from their disinclination to ask questions. Silent is opposed to speaking; taciturn, to loquacious. The taciturn are frequently gloomy and sullen.

Exercise.

Some men are so fond of hearing their own voices, that they are not ———, even when they have no one to talk to.

He was by fits either very loquacious, or very ———.

It is prudent to be ——— where we find that speaking would be dangerous.

"And just before the confines of the wood,
The gliding Lethe leads her ——— flood."

He did not appear to be in good spirits that evening, and I observed that he was unusually ———.

I have travelled for twenty-four hours in a stage coach with three companions (?) who did not make a single remark, either to me or to each other, but preserved a strict ——— during the whole journey.

Our country is not famed for great talkers; Englishmen are in general ——— and reserved.

Women are generally much less ——— than men; this may be accounted for in two ways: they are naturally more communicative; and, secondly, they have not the same causes for ——— which operate upon the other sex.

Wonderful — Marvellous.

A *wonder* is natural; a *marvel* is incredible. What is wonderful takes our senses, what is marvellous takes our reason, by surprise. The wonderful is opposed to the ordinary; the marvellous is opposed to the probable. Jugglers' tricks are wonderful; travellers' stories are marvellous. The adventures of Baron Münchausen are full of the marvellous; nature is full of wonders.

Exercise.

"If a man, out of vanity, or from a desire of being in the fashion, or in order to pass for ———ly wise, shall say that Berkeley's doctrine is true, while at the same time his belief is precisely the same with mine, I leave him to enjoy the fruits of his hypocrisy."

"The ——— fable includes whatever is supernatural, and especially the machines of the gods."

"I could not sufficiently ——— at the intrepidity of these diminutive mortals, who durst venture to mount and walk upon my body."

"The common people of Spain have an Oriental passion for story-telling, and are fond of the ———."

"How poor, how rich, how abject, how august,
How complicate, how ——— is man!
How passing ——— He who made him such!"

"——— causeth astonishment, or an immoveable posture of the body; for in ——— the spirits fly not as in fear, but only settle."

Sir John Mandeville, in the narrative of his Travels, dedicated to Edward III., inserted parts of such chronicles as were then in existence, and introduced romantic and ——— tales of knight errantry, miraculous legends, monsters, giants, &c.

Below — Beneath.

Below and beneath both refer to what is under us; but *beneath* is farther down than *below*. Small fish sport below the surface of the waters. The larger fish repose beneath the flood. What is beneath is below us; but what is below is not always beneath. Those who are below us in rank are not beneath us; on the contrary, they deserve our respect, if they conduct themselves virtuously. The vicious and the profligate are beneath our consideration.

Exercise.

The noble Venetians think themselves at least equal to the electors of the empire, and but one degree ——— kings.

He will do nothing that is ——— his high station, nor omit doing any thing which becomes it.

Standing on the summit of a high rock, when I looked down into the cavern ——— me, I was seized with such a giddiness, that I was obliged to sit down for fear of falling.

His brother, though several years older, was ——— him in the school, and was often reproved by the master for his idleness.

All the numbers ——— ten are called digits.

The house consists of three stories, and a suite of kitchens and offices ——— the ground-floor. It stands in the midst of a well-stocked garden, and is not more than a mile from the high-road.

Those who work in mines are forced to toil the whole day long, far ——— the surface of the earth, and to be deprived of the light of the sun and fresh air for a great portion of their lives.

"This said, he led them up the mountain's brow,
And showed them all the shining fields ———."
"Trembling, I view the dread abyss ———."

Between—Among.

Among is derived from *on many; between*, from *by twain*. The former is used in speaking of a larger number; the latter, never when more than two are concerned. The etymologies of these two prepositions will suggest their proper use. A man is therefore between his friends when he has one on each side of him; and he is among his friends when he is surrounded by several.

Exercise.

There exists not the slightest shadow of resemblance ——— the hieroglyphics of Egypt and the Chinese characters.

——— those who are not exposed to the climate, the complexion is fully as fair as that of the Spaniards and Portuguese.

The prize-money was equally divided ——— the ship's crew.

The constant intercourse which subsisted for many cen-

turies ——— this country and France contributed largely to the introduction of French terms into our language.

The object of all writers on synonymous terms is to explain the distinction ——— words which approximate in signification.

These two failures, to the aggregate amount of about two millions of dollars, produced, as might be expected, a considerable sensation and loud clamours ——— the foreign merchants at Canton.

The king endeavoured to promote kindlier and gentler feelings ——— all classes of his subjects, by encouraging and patronising such sports and pastimes as were consonant with the spirit and habits of the age.

"There were ——— the old Roman statues, several of Venus in different postures and habits; as there are many particular figures of her made after the same design."

"Friendship requires that it be ——— two at least; and there can be no friendship where there are not two friends."

By—With.

The distinction to be made between these prepositions is to be found in the degree of connection which they express. The etymological meaning of the former is, *close-to;* and that of the latter, *join*. *With* expresses contact; *by*, occasional proximity, or a remoter connection. In speaking of external things, we say — he came *with* his friend; and, he stood *by* me. In an abstract sense, the same difference holds good. The task was accomplished *with* great difficulty. *By* constant diligence, he at length acquired a perfect knowledge of the subject.

The manner or instrument of an action is gene-

rally preceded by *with*: *by* is used before the cause, or direct agent, when a person. The man struck the table *with* his hand. The table was struck *by* the man.

Exercise.

The war was at that time carried on between the French and the Italians ——— the utmost inhumanity.

More misery is produced among us ——— the irregularities of our tempers, than ——— real misfortunes.

Lord Anson being sent ——— a squadron of five ships to annoy the Spaniards in the Southern Ocean, sailed from Portsmouth, September 18th, 1740.

He signalised himself ——— his voyage round the world. We are told that he was encouraged in his fondness for naval history and bold adventures ——— his father.

Caxton first introduced into England the art of printing ——— moveable types.

"The grammar of a language is sometimes to be carefully studied ——— a grown man."

"——— thy powerful blast,
Heat apace, and cool as fast."

Frequently—Often.

That is done *often*, which is repeated after short intervals. That is done *frequently*, which is repeated after longer, but not always after the same intervals of time. Thus, "Our uncle often dines with us;" but, "we frequently have friends to dine with us." "I often walk in the park, and frequently meet some of my acquaintance there." The

difference between the two words is to be found not only in the length of time which elapses between the acts they qualify, but also in the variety of persons who perform those acts.

Exercise.

What is done ——— and carelessly, is liable to be ——— done wrong.

He ——— paid us visits, but did not come so ——— as his brother.

The wealth of individuals is ——— dissipated by an extravagant patronage of the fine arts.

Though he ——— goes into society, I have not ——— met him at the houses of our common friends.

Men act wrong scarcely less ——— from the defect of courage, than of knowledge and of prudence.

"How ——— shall my brother sin against me, and I forgive him?"

It ——— happens that young persons of an inquiring turn of mind are discouraged from the pursuit of some studies by failing to perceive their ultimate object.

"Who does not more admire Cicero as an author than as consul of Rome, and does not ———er talk of the celebrated writers of our own country in former ages, than of any among their contemporaries?"

"I could not without much grief observe how ——— ladies and gentlemen are at a loss for questions and answers."

—♦—

Immediately—Instantly.

An act is performed *instantly* when no time is allowed to elapse before we set about it; it is per-

formed *immediately* when no occupation is allowed to intervene between the present act and the one proposed. To do a thing instantly, we leave our occupation. To do a thing immediately, we may finish what we have in hand before commencing what is required of us. What is done instantly is done sooner than what is done immediately. One who is writing a letter may promise to go somewhere immediately, and yet not go till he have finished his letter; but he must begin nothing else before he goes. One who is writing and promises to go instantly, must leave off writing, and go at once.

Exercise.

"Admiration is a short-lived passion, that ——— decays upon growing familiar with the object."

"The poor man has caught cold on the river; for our order reached him when he was just returned from certain visits in London, and he held it a matter of loyalty and conscience ——— to set forth again."

This good news arrived yesterday, and was ——— spread all over the town, so that this morning there was not a soul in the place unacquainted with all the circumstances.

"Moses mentions the ——— cause of the Deluge, the rains and the waters; and St. Peter mentions the more remote and fundamental cause, viz. the constitution of the heavens."

Seeing his friend struggling hard in the water, and in imminent danger of his life, he ——— stripped off his coat, and jumped into the river to his assistance.

"The ——— stroke of death denounced to-day
Removed far off."

Middle—Midst.

Middle is from the Anglo-Saxon *mid*, and *dael*, a part or portion. ***Midst*** is the superlative or intensive form of middle, and is a contraction of *middlemost*; thus: middlemost—middest—midst.

The middle is that part of a substance which is at an equal distance from both its ends. Midst is that point in a substance which is at an equal distance from all parts of its circumference. The middle of the street is half-way between the houses on one side, and those on the other. The middle of June is half-way between the beginning and the end of the month. The midst of the forest is that point which is at an equal distance from all parts of its circumference. In an abstract sense, midst is more frequently used. Thus, we have: In the midst of danger—of difficulties, &c.

Exercise.

The man had laid a wager that he would swim across the river at its widest part in less than ten minutes; he had accomplished half his task with ease, in less than half the allotted time; but just when he had reached the ——— of the stream, he was carried away by the force of the current, and drowned.

Extended on the burning sand in the ——— of the desert, and suffering the greatest pain from fever brought on by excessive fatigue and want of proper nourishment, I should have perished, had it not been for the extreme kindness and attention of my Arab guides.

In the ——— of these imminent and appalling dangers, he did not betray a sign of fear, but gave his orders with the same calmness and composure as usual.

He was thankful in the ——— of his afflictions.

"A ——— station of life is within reach of those conveniences which the lower orders of mankind must necessarily want, and yet without embarrassment of greatness."

While— Whilst.

While is from the Saxon *hwile*, and signifies *time*. *Whilst* is a superlative form, or a more intensive degree of while, and is used for *during the whole time*. "I shall write *while* you work," means that during the time that you are working, I shall occupy myself (perhaps occasionally) in writing. "I shall write *whilst* you work," means that during the whole time that you are occupied in working, I shall not cease from writing.

Whilst is also often used to mark a contrast or strong distinction between two things or actions. "Make your mirth *whilst* I bear my misery."

Exercise.

The two ruffians rushed out upon the traveller unawares; and having knocked him down, the one held his hands ——— the other rifled his pockets of his watch and money.

How did these two men behave in the same circumstances? The one seized with a malicious joy the opportunity thus offered him of gratifying his revenge; ——— the other, with a noble generosity, pardoned his enemies for those offences against him which he could have then so easily punished.

"Can he imagine that God sends forth an irresistible strength against some sins; ——— in others he allows men a power of repelling his grace?"

——— we were all engaged in conversation, we heard some beautiful music under our windows, which was continued at intervals during the remainder of the evening.

——— Cæsar was at Rome, an insurrection broke out among his troops, who were too impatient to wait for the triumph, and the advantages they hoped to derive from it.

SECTION IV.

POSITIVE AND NEGATIVE SYNONYMES.

ANOTHER principle by which we may frequently discover a difference between two approximating meanings, is where one term is positive, and the other negative; that is, where the first expresses some idea independently, and the second, the negation of the contrary idea. The two verbs, *to shun* and *to avoid*, show a difference of this sort; to shun is positively to turn away from, to avoid is merely *not* to approach, or go in the way of. Between many approximating words, we shall have no difficulty in distinguishing, by the application of this test. The difference between *unable* and *not able*, *inability* and *disability*, and many others, becomes thus immediately clear. The two words have the same idea in common, but the one has a negative quality not found in the other, and thus a distinction can be made. The pairs of words treated in this section differ from each other in consequence of this principle.

Bankrupt—Insolvent.

A *bankrupt* is one who, in consequence of his real or supposed inability to discharge his debts, makes a legal surrender of all his goods into the hands of his creditors. A man is in a state of *insolvency* when he is unable to pay his debts. The term conveys a negative idea— the *want* of power to pay. One may, therefore, become a bankrupt without being insolvent; for upon examination of his affairs, he may find that he has sufficient property to answer all the demands of his creditors. Parties sometimes become bankrupts, in order to collect their debts; but this does not, of necessity, involve their insolvency.

Exercise.

Though perfectly aware of his ———cy, he continued in business several years, getting deeper and deeper in debt, till at length it was absolutely necessary to stop payment, and the firm was declared ———.

This ———cy did not, however, affect the credit of the house to the extent expected, and being well supported by several capitalists, the firm soon after resumed business.

The failure of the Mississippi scheme caused the ruin of thousands, and very nearly involved France in a national ———cy.

On comparing his receipts with his expenses, he found the balance greatly against him; and not having sufficient wherewith to discharge his just debts, he was obliged to declare his ———cy.

The ——— having given up all his goods and other property, was thrown into prison, there to await the decision of the court.

Boldness — Fearlessness.

Boldness is positive; it is a quality to be admired in some cases; but is frequently used in an unfavourable sense. *Fearlessness* is negative; it signifies the absence of fear. We may be fearless without being bold, or fearless because we are bold. We should be bold in upholding the cause of truth against the persecution of tyranny; and in such a cause, we should be fearless of the consequences of our boldness. Boldness is indispensable to the accomplishment of any great undertaking. It also marks the general character. Fearlessness marks a temporary state of mind.

Exercise.

"Such unheard-of prodigies hang o'er us,
As make the ——— tremble."

"The careful hen
Calls all her chirping family around,
Fed and defended by the ——— cock."

"A ——— tongue and a feeble arm are the qualifications of Drances in Virgil."

"——— in the council board,
But cautious in the field, he shunned the sword."

A strong feature in Nelson's character was ———; he scarcely seemed to be aware of the nature of danger, or, at any rate, it never in the slightest degree agitated him.

Thirty-six barrels of gunpowder were lodged in the cellar, the whole covered up with faggots and billets; the doors ———ly flung open, and every body admitted as if it contained nothing dangerous.

He hurried into this speculation, ——— of the consequences; and learnt, when too late, the extent of his losses.

It is an old saying that fortune befriends the ———.

—♦—

Confusion — Disorder.

Confusion and disorder are, respectively, positive and negative in their meanings. *Confusion* denotes the state of things being mixed up together; *Disorder* signifies the absence of order. Things may be in disorder, without being in confusion. When things are in confusion, they are so intermingled, that it is impossible to find any one among them that may be required. When things are in disorder, they are *not* in their proper places. Papers are in confusion when they are so huddled together as to prevent the possibility of our getting at any one we may wish to consult. Books are in disorder when they are not in their proper places on the shelves of a library.

Exercise.

"When you behold a man's affairs, through negligence and misconduct, involved in ———, you naturally conclude that his ruin approaches."

The enemy suddenly fell upon them, and the troops were thrown into such ——— that they were soon completely defeated.

"Now seas and earth were in ——— lost,
A world of waters, and without a coast."

There is nothing more strongly indicative of an irregular mind than habits of ———.

"With ruin upon ruin, rout on rout,
——— worse confounded."

When Necker retired from the ministry in 1781, he left the French finances in a state of inextricable ———.

The ——— that reigned throughout the whole army during this disastrous retreat exceeds all belief.

"Since devotion itself may ——— the mind, unless its heats are tempered with caution or prudence, we should be particularly careful to keep our reason as cool as possible."

Despair—Hopelessness.

Despair is positive; *hopelessness* negative. He who despairs, once hoped, but has now lost his hope. The hopeless man may never have hoped. Desperate is deprived of hope; Hopeless is wanting hope. Affairs are said to be hopeless when their state is such as not to raise any hope of their success; an enterprise is said to be desperate, when all hope is lost which we once entertained of its success. To be desperate, we must have previously hoped.

Exercise.

In a part of Asia, the sick, when their case comes to be thought ———, are carried out and laid on the earth before they are dead, and left there.

"Are they indifferent, being used as signs of immoderate and ——— lamentation for the dead?"

"The Œneans wish in vain their wanted chief
——— of flight, more ——— of relief."

"——— is the thought of the unattainableness of any good, which works differently in men's minds, sometimes producing uneasiness or pain, sometimes rest and indolence."

I am a man of ——— fortunes, that is, a man whose friends are dead; for I never aimed at any other fortune than in friends.

"——— of ransom, and condemned to lie
In durance, doomed a lingering death to die."

"We are troubled on every side, yet not distressed; we are perplexed, but not in ———."

"Before the ships a ——— stand they made,
And fired the troops, and called the gods to aid."

"[He] watches still with greedy hope, to find
His wish and best advantage, us asunder;
——— to circumvent us joined, where each
To other speedy aid might lend at need."

Disability—Inability.

Disability is a want of qualification to act. *Inability* is a natural want of power to act. One who is disqualified, by reason of his nonage, from entering into a contract, labours under a legal disability. One who confesses his inability to account for some phenomenon, gives us to understand that nature has not endowed him with the power to understand its cause.

Exercise.

There are many questions which have baffled the most sagacious penetration of the human intellect, and which the

deepest philosophy is to this day obliged to confess its ——— to fathom.

He accepted, though much against his will, the office vacant by the death of the professor, as he could plead neither ignorance nor ——— as an excuse for refusing it.

In the tenth and eleventh centuries, the Jews were persecuted in England with unrelenting cruelty; and even at this moment they labour under many legal ——— in that country.

The party on the other side grounded their hopes of success on the alleged ——— of the plaintiff, and on the presumption that, as he was a minor, he could not be a party to the contract in question.

One who confesses his ——— declares that he is not able to perform some action, or explain some question. He who labours under ———s, is unable to enter into certain contracts or agreements.

"It is not from ——— to discover what they ought to do that men err in practice."

Want of age is a legal ——— to contract a marriage.

The disadvantage which the Dissenters at present lie under of a ——— to receive church preferments, will be easily remedied by the repeal of the test.

Disbelief — Unbelief.

Disbelief is an unwillingness, or a refusal, to believe. *Unbelief* is a want of belief. I express my disbelief of what I have reason to think is false. I express my unbelief of what I may be willing to believe, but am not convinced is true. Disbelief is already convinced of the falseness of what it does not believe. Unbelief is open to conviction. I disbelieve the statement of a perjured man. Many

have expressed their unbelief of Christianity. Disbelief is more frequently applied to facts; unbelief, to opinions, truths, &c.

Exercise.

The magistrate having heard the prisoner's story, expressed his unqualified ——— of every word he had uttered; and turning to the clerk of the office, directed him immediately to make out his committal.

Notwithstanding all the pretensions to the art of magic which this impostor so unblushingly asserted, few, even in those superstitious times, were so far deceived by his artifices as not to suspect him of fraud, and many even openly expressed their ——— of the art he professed.

One of the most pernicious effects of a close acquaintance with the world is, that it renders us so familiar with the worst parts of human nature, as almost to lead to our ——— in many good qualities which really exist among men.

It is well known that a firm faith in the power of magic is to this day common in all parts of the East; and a dangerous experiment would it be for any European traveller who, in the pride of his philosophy, should venture there publicly to express his ——— in its agency.

Dulness — Insipidity.

In a concrete sense, the idea conveyed by *dulness* is the presence of something that conceals brightness. In dull weather, the sun is obscured by the clouds. In a moral sense, it signifies that state in which the animal spirits or intellectual powers are veiled. Thus the term is positive in signification.

Insipidity is, literally, an absence of flavour, and in a secondary sense, conveys the idea of *want* of mind or character. Insipidity is, then, a negative term. Dulness casts a gloom over society. Insipidity deprives it of that spirit and originality of thought and expression which constitutes its greatest charm.

Exercise.

To those who are accustomed to a town life, rural occupations are perfectly ———.

They talk as absurdly and foolishly as they think; indeed I never had the ill-fortune to be present at a more ——— conversation.

There is nothing new, nothing original in the style; and the observations are all ——— and commonplace.

If you wish to experience genuine ———, you should pass a wet evening in the coffee-room of a country inn without a book or companion.

The whole subject is so easy, and the explanation of it so clear, that it was intelligible to the ———est comprehension.

Are you so ——— as not to perceive his intention in making this proposal?

After reading a few pages, he suddenly closed the book, and threw it down, disgusted with its ———.

Is it a question whether a ——— day does not affect the spirits so as to produce ——— of intellect?

Freedom—Liberty.

Freedom represents a positive—*liberty*, a negative quality. The former denotes a natural state; the latter, an exemption from bonds or slavery. Those who have never been slaves enjoy freedom; those

who are redeemed from slavery enjoy liberty. Freedom supposes a right; liberty supposes a previous restraint. Freedom is the birthright of every Englishman. A prisoner who is set at liberty, regains his freedom. We are at liberty to speak on any subject we choose; but circumstances may prevent our speaking with freedom.

Exercise.

After a ten-years' confinement, the prisoner's friends contrived to raise the sum necessary for his ransom, and he was at length set at ———.

The ancient Greeks cherished the deepest and most heartfelt love for their country; they fought and bled for their ———, and would have preferred a thousand deaths to slavery or oppression.

The question was discussed with great ———, and most of the members of the society took part in the debate.

He was one of the most amiable characters of his time, and his disposition was marked by the ——— and frankness with which he communicated his opinions and sentiments to his friends.

Some men appear to have had singular ideas of ———; they seem to have thought that it meant a privilege to do whatever their evil passions might dictate, and to have looked upon it as a licence to commit the most atrocious crimes with impunity.

After having suffered three years' imprisonment for this libel, he was set at ———, and he determined thenceforth to express himself with less ——— on the character and conduct of others.

"The ——— of the press is a blessing when we are inclined to write against others, and a calamity when we find ourselves overborne by the multitude of our assailants."

Indifference—Apathy.

Indifference is a positive term, and signifies *no difference*, that is, having the same feeling for one object as for another. *Apathy* is negative in meaning; it denotes absence of feeling. A man may be indifferent to some objects, and display much feeling with respect to others; but the apathetic are without any feeling. Again, indifference is temporary; apathy, always a permanent state. The former is acquired or accidental; the latter is natural: it is innate, and forms a prominent feature in the constitution of some minds.

Exercise.

The Stoics affected an entire ———.

"As an author, I am perfectly ——— to the judgment of all, except the few who are really judicious."

Nothing could equal the ——— with which he received this all-exciting news.

Of all the forms of affectation, there is none more disagreeable in society than the assumption of ———.

In forming the character, we should endeavour to acquire a just medium between a vehement enthusiasm on the one hand, and a total ——— on the other.

Ever since the death of his wife, he has been in a state of the deepest melancholy; and is now perfectly ——— to scenes and occupations in which he formerly took the liveliest pleasure.

The ——— are deprived of all human sympathy; for no one can take interest in those who exhibit a want of feeling on occasions which strongly excite the generality of mankind.

It is difficult to understand the ——— with which some people can view the sublime or beautiful in nature.

Injury—Disadvantage.

An *injury* expresses something positively harmful; a *disadvantage* denotes the absence of something beneficial. Slander is likely to be injurious to the interests of its object. It is of disadvantage not to have an opportunity of mixing in society with well-conducted and well-informed people. We cannot inflict a disadvantage, though we may inflict an injury. The writings of atheists are injurious to society. The ignorant labour under many and great disadvantages. Injury refers rather to the agent; disadvantage, to the state or condition of things.

Exercise.

"Even the greatest actions of a celebrated person labour under this ———, that, however surprising and extraordinary they may be, they are no more than what are expected from him."

It is prudent to conceal that which will be to our ———, unless we are called upon to make the acknowledgment.

Want of education proves, in numberless instances, of the greatest ——— to him who has to make his way in the world.

There is nothing in the material world that is not exposed to the ——— of time, if not to those of actual violence.

The low marshy ground near his dwelling, and the damp climate of the island, soon proved ———ous to his health.

Though his troops were posted most ———ously, the Persian general determined on coming to an engagement with the enemy, before their reinforcements should reach the field.

In the heat of the battle, he received a blow from a sabre

which inflicted an ——— on him that he never wholly recovered from.

Many books are highly ———ous to the morals of young people.

A lie—An untruth.

A *lie* is positively, an *untruth* is negatively, false. The former is intentional, the latter involuntary. He who says what he knows to be untrue with an intention to deceive, tells a lie. He who says what is untrue, but who is not aware of its falseness, utters an untruth. The word untruth is not unfrequently used as a softened expression for a lie; but this is not a strictly correct use of the word. These two words may also be distinguished by their active and passive meanings; for a lie is the active, and an untruth the passive, false.

Exercise.

"Above all things, tell no ———; no, not even in trifles."

"The nature of a ——— consists in this, that it is a false signification, knowingly and voluntarily used."

"There is little hope for common justice in this dispute, from a man who lays the foundations of his reasonings in so notorious an ———."

"When I hear my neighbour speak that which is not true, and I say to him: 'this is not true,' or 'this is false,' I only convey to him the naked idea of his error; this is the primary idea: but if I say, 'it is a ———,' the word ——— carries also a secondary idea; for it implies both the falsehood of the speech, and my reproach and censure of the speaker."

"I can hardly consider this observation as an ———, much less can I condemn the person who made it as a ———."

"Thy better soul abhors a ——— part,
Wise is thy voice, and noble is thy heart."

"In matter of speculation or practice, no ——— can possibly avail the patron and defender long."

"That a vessel filled with ashes will receive the like quantity of water that it would have done if it had been empty, is utterly ———, for the water will not go in by a fifth part."

"Truth is the object of our understanding, as good is of our will; and the understanding can no more be delighted with a ———, than the will can choose an apparent evil."

Neglect—Disregard.

In *neglecting*, we voluntarily leave undone what we ought to do. The word conveys a positive idea. *Disregard* is negative in its meaning. What is disregarded does not strike the mind at all. We neglect knowingly; we disregard from want of thought or attention to the subject. Many neglect the performance of their duties. The prudent advice of our superiors is often disregarded. We neglect to act; we disregard what is already said or done. The boy disregarded his master's orders, and neglected to prepare his lessons.

Exercise.

The new notion that has prevailed of late years, that the Christian religion is little more than a good system of morality, must of course draw on a ——— to spiritual exercises.

By obstinately acting against the advice of his best friends, and shewing an utter ——— to the warnings of his relatives, he involved himself in difficulties from which he could not extricate himself for many years.

He was severely punished for thus ———ing the injunctions of his preceptor.

"Beauty's a charm, but soon the charm will pass;
White lilies lie ——— on the plain,
While dusky hyacinths for use remain."

As he ——— to use the remedies prescribed for him by the doctor, his health grew soon worse, and he suffered a very severe illness.

Young people should never ——— any thing that is said to them by their superiors; nor should they ——— any duty which they are enjoined to perform.

No one can tell into what trouble the ——— of a single duty may bring him.

——— of this warning was the cause of all his misfortunes.

Patient—Invalid.

Patient, from the Latin "patiens" (suffering), signifies one who is suffering under disease. *Invalid,* from the Latin "invalidus," signifies one not strong or in good health. Patient is a positive, invalid a negative, term. In the one case, there is the presence of suffering; in the other, the absence of strength. One may be an invalid without being a patient; he may be also a patient without being an invalid. Old soldiers are called invalids when they are no longer able to bear the fatigues of warfare; but they are not, of necessity, patients. He who is

under the surgeon's care for a broken arm, is a patient, but not, therefore, an invalid.

Exercise.

My poor friend is now a confirmed ———; he is very seldom able to go out of doors; and when he does, it is always on crutches, or drawn in a Bath-chair.

The house is well situated on a gravelly soil, looking to the south, and on the slope of a hill; altogether an excellent situation for ———s.

On calling to see his ——— the next day, the doctor found him so much improved, that he allowed him to take moderate exercise, and a small portion of animal food.

The ——— bore this painful operation with heroic fortitude; and within three days afterwards, was sufficiently recovered to leave the hospital.

The weather and climate were both so unfavourable to the expedition, that three months after they quitted England they had as many as two hundred of their number ———s.

The doctor ordered his ——— to go to bed without delay, and keep himself well wrapped up.

Profaneness—Irreligion.

Profaneness is of a more heinous nature than *irreligion*. It consists, not in the absence of regard, but in the positive contempt and the open outrage of the laws and doctrines of religion. The profane man treats religion not merely as a matter of indifference; he sneers at its doctrines, and ridicules its practice. Applied to things, profane is employed to distinguish what is temporal from what is expressly

spiritual in its nature. The *irreligious* have no regard for religion, but do not openly oppose her laws. All who are not positively actuated by the principles of religion may be termed irreligious. Applied to things, the term irreligious seems more positive, for an irreligious work is not one which contains no religious sentiments, but one which contains sentiments or opinions detrimental to religion.

Exercise.

There is always found more ——— in a large and densely crowded city, than in the country; for there, a man's conduct is more concealed from the public eye, and crimes of every kind are committed with greater impunity.

"An officer of the army in Roman Catholic countries would be afraid to pass for an ——— man, if he should be seen to go to bed without offering up his devotions."

"Sirrah, if a thunderbolt does not strike thee dead before I come at thee, I shall not fail to chastise thee for thy ——— to thy Maker, and thy sauciness to His servant."

A long course of reckless profligacy had made this unfortunate man familiar with all the abandoned characters of the metropolis; and he was now sunk into the lowest depth of vice and ———.

In the mean time, Themistocles wrote to the Athenian magistrates, urging them to hasten the work; and desiring they would spare no building, sacred or ———, in collecting materials for building their fortifications.

Separation—Disunion.

In a *separation*, the parts which make up the whole of any one object are removed from each

other. Separation involves the idea of a positive removal. *Disunion* signifies a want or absence of union. It is that state of things in which the parts or members no longer hold together so as to make up the one body to which they belong. Disunion in a society will frequently effect a separation of its members. Disunion arises from a want of amicable feeling; but it does not of necessity include a separation. This latter term does not apply to abstract ideas, it is only said of corporeal bodies.

Exercise.

The ——— of the people from their government is a maxim that the French republicans never have abandoned and never will abandon.

"I pray let me retain some room, though never so little, in your thoughts, during the time of this our ———."

Where there is discord, there must be ———, and this is frequently followed by ———.

The Declaration of Independence completed the ——— of the United States from the mother country.

At this moment great ——— prevails in the United States of America on the subject of slavery; the Northern States, or Abolitionists as they are called, being strongly opposed to the practice, and the Southern States as violently in its favour.

——— in a family cannot fail to produce evil to all its members.

The government used every art to effect a ——— of their two enemies, but in vain.

Simulation — Dissimulation.

Simulation is a positive term. He who simulates endeavours to make himself appear like what he is not. *Dissimulation* conveys a negative idea. He who practises dissimulation endeavours to make himself appear unlike what he really is. The hypocrite simulates, for he puts on the semblance of virtue to recommend himself to the virtuous. The dissembler conceals his vices when he wishes to impose upon the simple or ignorant. Simulation puts on something outwardly. Dissimulation conceals the reality.*

Exercise.

It was a maxim of Louis XI. of France, that ——— was necessary in order to know how to govern.†

No one knows to what an extent the arts of ——— are practised in the world.

To assume the appearance of virtue in order to conceal your real character is ———.

Hypocrisy puts on the mask of ———.

Strife — Discord.

Strife, from "to strive," denotes the positive act of striving angrily. Discord must exist where there is

* This difference explains the expression Sallust applies to the character of Catiline:—"Cujuslibet rei, simulator ac dissimulator."

† Brantôme says, that Louis would allow his son Charles to learn no other Latin than his own favorite maxim, "Qui nescit dissimulare, nescit regnare."

strife; but the two words have nevertheless a distant signification. *Discord* is a negative term: it denotes a want of unity, and is displayed in various ways; by looks, manners, gestures, &c. Strife is expressed by words or acts of violence. Discord arises from a want of agreement in opinion. Strife is generally caused by a matter of personal interest. Discord in councils or assemblies arises from strong difference of opinion. Strife is accompanied with a desire of gaining the superiority.

Exercise.

"What dire effects from civil ——— flow!"

The subject of Homer's Iliad is the ——— that took place between Achilles and Agamemnon.

——— is the greatest enemy to peace between neighbours.

The apple thrown into the assembly at the marriage of Peleus and Thetis, produced ——— among the goddesses present.

Of all things ——— is most fatal to the happiness of families.

"A solid and substantial greatness of soul looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and ——— of tongues."

"Where there is then no good
For which to strive, no ——— can grow up there
From faction."

When bad tempers that are under no control come in frequent collision, perpetual ——— will be the consequence.

——— is frequently produced by the want of an accommodating temper.

Suspicion — Distrust.

Suspicion imputes positive evil; *distrust* imputes *no* good. He who is suspicious of another's honesty will abstain from any dealings with him. He who distrusts another's prudence or discretion will abstain from entrusting him with his secrets. When we suspect others, we imagine we have grounds for concluding that they *have* acted in a certain way. When we distrust others, we have reason to think it likely that they *would* act imprudently or improperly, if trusted.

Exercise.

"Before strangers, Pitt had something of the scholar's timidity and ———."

Nothing can be more criminal than a ——— in Providence.

"Too great a proneness to ——— leads us to many acts of injustice towards others."

It is a great defect of character to be ——— of our own powers.

His gentleness of manner and frankness of demeanour removed from him every ——— of being concerned in this dark affair.

"And oft, though wisdom wake, ——— sleeps
At wisdom's gate, and to simplicity
Resigns her charge."

A ——— temper is a source of the greatest unhappiness.

Being ——— of his agent's honesty, the planter employed a confidential servant, who had lived several years with him, to manage this affair.

I recommend you not to engage in any matter of business with this man; as I have strong ——— of his honour.

Though I have no great opinion of the means of him you propose to take as your partner, my ——— do not extend to his character.

Barbarous—Inhuman.

Barbarous and *inhuman* are both higher degrees of "cruel;" but barbarity expresses a positive love of cruelty, whilst inhumanity denotes the cruelty resulting from a want of the natural feelings of kindness and tenderness which are common to human beings. A barbarous man takes pleasure in inflicting pain; an inhuman man is heedless of the pain he gives others. Barbarity delights in cruelty. Many of the Roman emperors committed the most atrocious barbarities. Inhumanity has no feeling for the miseries of others. The slave-trade is an inhuman traffic.

Exercise.

"By their ——— usage, he died in a few days, to the grief of all that knew him."

"A just war may be prosecuted in a very unjust manner; by perfidious breaches of our word, by ——— cruelties, and by assassinations."

"Each social feeling fell,
And joyless ———ty pervades
And petrifies the heart."

"The unfortunate young prince was ———ly assassinated in his mother's arms."

"Among the ———s he exercised during his progress, none was more horrible than the massacre of the Alexandrians; he led the people out of the city, surrounded them with his soldiers, and ordered them all to be cut down."

"The more these praises were enlarged, the more ——— was the punishment, and the sufferer more innocent."

"Whether it was that her son had instigated it, or that she had herself given some offence, or from mere wantonness of ———ty, Henry now gave orders for the execution of the Countess of Salisbury."

"Relentless love the cruel mother led
The blood of her unhappy babes to shed;
Love lent the sword, the mother struck the blow,
——— she, but more ——— thou."

Boundless — Unlimited.

Boundless is a positive term; it is applied to that which has no natural or conceivable bounds. What is *unlimited* might have, and perhaps ought to have, limits, but has them not. The term is negative in its signification. Space is boundless. The mercy of God is boundless. An unlimited power generally produces bad effects. Curiosity is often unlimited; but it should be limited to proper objects. An unlimited use of money often leads to extravagance and ruin.

Exercise.

We were exposed for four days and four nights on the surface of a ——— ocean, with scarcely food enough to keep us alive, and suffering intensely from the severe cold.

No one who has not experienced it can conceive the horrors of passing a night in the midst of the desert; the ——— tracts of sand, the utter absence of vegetation, the

want of water, and the fear of wild beasts combine to make an impression never to be effaced from the traveller's remembrance.

The ——— supplies of money he received from home did but stimulate him to further excesses; and it was soon found that his extravagance had involved him in inextricable ruin.

From his ——— avarice, and the cruel and unjust conduct to which it led him, this man soon became an object of scorn and detestation of the whole country round.

This young man's ——— use of money led to ——— extravagance.

An ——— gratification of the pleasures of sense reduces man to a level with the lower animals.

Changeable — Inconstant.

A *changeable* character is one who habitually rejects what he has adopted, to take up a new opinion. *Inconstant* people like nothing for a long time together: but inconstancy does not imply the adoption of something new; it expresses merely the incapacity to remain fixed. Changeable denotes a tendency to take up one thing instead of another; inconstancy, a want of power to continue in the same mind. A man of changeable temper is ever embracing new views, ideas, doctrines, &c. The inconstant give up or abandon their views from an inability to retain them long. Changeableness is a fault of commission: inconstancy, of omission.

Exercise.

"I have no taste
Of popular applause: the noisy praise
Of giddy crowds ——— as the winds."

Those who are ——— in their views and plans are particularly unfit to govern a state.

For the ——— there can be neither love, friendship, nor virtue in the world.

One of the defects of Louis Le Debonnaire's character was ———; he was continually, from some fresh motive, or some new weakness, altering what he professed to have irrevocably fixed.

The people at length began to feel that contempt for him, which his ——— temper naturally called forth.

"The dew, the blossoms of the tree
With charms ——— shine;
Their charms were his, but woe to me!
Their constancy was mine."

Confused—Indistinct.

These terms may be distinguished from each other by the positive and negative ideas which they respectively convey. *Confused* is positive; it marks a degree of indistinctness. *Indistinct* is negative; it marks a *want* of distinctness. Things are confused, when they are so mingled together, that we cannot distinguish any individuals among them. Objects are indistinct when circumstances will not allow us to reduce them to a definite form: when they present a hazy outline, but no positive or clear shape. A ship in a fog presents an indistinct appearance. A confused mind cannot determine how to act.

Exercise.

The general accounts we gain from some books leave but ——— ideas of their subjects on the mind.

The author of this theory evidently had but ——— notions of his own views; for he has expressed them so ———ly, that it is impossible to understand them.

"He that enters a town at night, surveys it in the morning, and then hastens to another place, may please himself for a time with a hasty change of scene and a ———remembrance of palaces and churches."

With such a ——— mass of papers, accounts, and documents, how will it ever be possible for me to arrange your affairs?

When the mind is ———, it frequently produces a mumbling and ———, articulation.

Whenever men think ———ly, they cannot help expressing themselves ———ly.

It is impossible to comprehend clearly what we conceive ———ly.

On clearing the headland, we approached an apparently large object rendered so ——— by the hazy weather, that we did not discover it was a frigate till we were close alongside.

Cool—Dispassionate.

Cool is taken positively; it denotes a total freedom from passion. *Dispassionate* is taken negatively; it signifies the absence of passion. Those who are prone to violent passion should endeavour to become dispassionate. In circumstances of danger, our safety frequently depends on

our cool demeanour. In arguing, we should conduct ourselves dispassionately. Persons of cool temperament are naturally not excitable. To avoid quarrels, we should be dispassionate in our manner. Without coolness, we cannot command presence of mind.

Exercise.

"The jealous man's disease is of so malignant a nature, that it converts all it takes into its own nourishment. A ——— behaviour is interpreted as an instance of aversion: a fond one raises his suspicions."

"As to violence, the lady has infinitely the better of the gentleman. Nothing can be more polite, ———, or sensible, than his manner of managing the dispute."

"I conceived this poem, and gave loose to a degree of resentment, which perhaps I ought not to have indulged, but which in a ——— hour, I cannot altogether condemn."

Nothing could exceed the ——— impudence with which he denied all knowledge of the transaction, though the evidence against him was quite conclusive on the subject.

Let us put away all recrimination, and argue the matter ———ly and ———ly.

In times of imminent danger, the captain displayed the greatest ———ness and courage.

Consider the whole subject ———ly, and come to a reasonable conclusion as to its general effects.

Cruel—Unfeeling.

Cruel implies a delight in inflicting pain; it seeks to wound, either physically or morally. It qualifies

positively. When we say that a man is *unfeeling* we convey a negative idea,—viz. that he does *not* possess that kindness of disposition to his fellow-creatures which exists in most people—that he is heedless of the sufferings of others; but it does not imply that he would himself inflict them. An unfeeling remark is made by one who cares not for the effect it may produce on others. A cruel action is done intentionally, with the view of harming another. There is a want of "the milk of human kindness" in the unfeeling; there is the presence of a desire to give pain in the cruel.

Exercise.

Domitian was notorious for his ——— disposition; he is well known to have taken great delight in killing flies.

"A ——— head ill suits a manly mind."

"Single men, though they be many times more charitable, on the other side are more ———, because their tenderness is not so oft called upon."

They who enjoy an uninterrupted state of good health are often ——— in cases of others' sickness.

That man is ——— who does not regard the miseries of his fellow-beings.

The ——— monster viewed their terrible sufferings unmoved.

The earliest symptoms of a ——— disposition which a child shows is by his ill-treatment of animals.

For this ——— treatment of the poor horse, he was fined a considerable sum of money.

"Relentless love the ——— mother led
The blood of her unhappy babes to shed."

Defective — Imperfect.

Defective marks a positive degree of imperfection; it qualifies what is natural to man as an individual, but not as a species; it shows a general deviation from the ordinary constitution of man. Thus we speak of a defective temper, speech, &c. The term *imperfect* is negative, it refers to a *want* of perfection; a want arising from the infirmity of human nature. Every one has some point of imperfection; derived from the very nature of his being. The term qualifies whatever falls short of the standard of perfection raised in our own minds.

Exercise.

"Providence, for the most part, sets us upon a level; if it renders us perfect in one accomplishment, it generally leaves us ——— in another."

"The low race of men take a secret pleasure in finding an eminent character levelled to their condition by a report of its ———, and keep themselves in countenance, though they are excelled in a thousand virtues, if they believe that they have in common with a great person any one fault."

"It is a pleasant story, that we, forsooth, who are the only ——— creatures in the universe, are the only beings that will not allow of ———."

"We live in a reign of human infirmity, where every one has ———."

This book is ———, for it wants the whole of the last chapter.

To be over-anxious to know what opinions our acquaintances form of us, and to give ourselves trouble on that account, is a proof of a ——— character.

We should make allowances for human ———, and not expect too much of others; remembering that others will then have an equal right to expect the same of ourselves.

Different—Unlike.

Different conveys a positive idea. As far as two things are not identical, they must be different; but they may be different without being unlike. *Unlike* is negative in meaning, and points to a want or absence of resemblance. Things differ in generals, they are unlike in particulars. Between two things that are different, we may draw a comparison, which cannot be done between things that are unlike. Blue is different from green. A circle is unlike a square.

Exercise.

"How far ——— those chiefs of race divine,
How vast the ——— of their deeds and mine!"

The same thing often affects ——— people ———ly.

"How ——— is the view of past life in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly!"

I cannot understand how any one could compare these two persons together; for my part, I never saw two minds more ———.

The ——— between these two words lies in this; that the one is used in a general sense, whereas the other is properly applied only in particular cases.

"It is astonishing to consider the ——— degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity."

I was not surprised to hear that the two travellers had quarrelled on reaching Geneva: they were so ——— in temper and habits, that I never expected they would perform the whole journey together.

" We do not know in what either reason or instinct consists, and, therefore, cannot tell with exactness in what they ———."

Disaffected—Unfavourable.

The *disaffected* are inclined to do harm; they are positively desirous of injuring an individual, government, &c. The *unfavourable* would not stand in the way; but, on the other hand, they would not assist the views of a candidate for public honours, or the promoters of some new theory, &c. The disaffected oppose positively and openly: the unfavourable oppose negatively and tacitly. It is then evident that the disaffected are much more dangerous enemies than the unfavourable; since the former are actively engaged against you; whereas the latter merely withhold from you all the support they may have it in their power to offer you.

Exercise.

Upon examination, it was found that many more than they had suspected were strongly ——— to the cause.

" Yet, I protest, it is no salt desire
Of seeing countries shifting for a religion;
Nor any ——— to the state,
Where I was bred, and unto which I owe
My dearest plots, hath brought me out."

Many were ——— to the usurpation of Oliver Cromwell, because they would not be disloyal to their king.

This reply being ——— to their designs, it was deemed expedient to defer the execution of the plot till circumstances should be more propitious.

"I must confess that under these circumstances, my opinion is ——— to any further extension of the franchise."

None of his friends were ——— to this project; and many of them strongly dissuaded him from entertaining any thoughts on the subject.

The attempt to introduce Episcopacy into Scotland greatly increased the number of those ——— to the English government.

Disrespectful—Undutiful.

The *disrespectful* studiously and intentionally withhhold the respect they ought to feel and pay to their superiors. The term expresses a positive state of mind. The *undutiful* are deficient in the feelings with which they should regard their parents or elders. The former adopt an unbecoming tone and manner towards those whom they should respect. The latter do *not* perform the duties that are naturally and reasonably expected from them. Disrespectful is used in a variety of relations. Undutiful refers to the relation between child and parent.

Exercise.

"For one cruel parent, we meet with a thousand ——— children."

Our behaviour towards our superiors in dignity, age, learning, or any distinguished excellence, should never be ——— or uncivil.

His ——— manners to his preceptors scandalised the whole school, and he soon became the most unpopular boy among them.

The ——— conduct of Henry II.'s sons towards their father embittered the last hours of that great monarch.

Nothing more strongly indicates want of proper feeling, than ——— behaviour towards the old.

As a child during the period of his childhood ought to make his parents' will to be his law, nothing can excuse ——— conduct.

Those who are ——— to their parents are very likely to be ——— to their superiors in every station of life.

Distracted—Unsettled.

Distracted refers to the state of that man's mind which is violently divided by several objects at once, and torn or hurried from the one to the other. The distracted cannot determine what line of conduct they shall adopt. *Unsettled* is negative in meaning: it denotes the absence of a fixed opinion or state of things. The former word refers rather to the act; the latter, to the frame of mind or general disposition. Confused sounds, various importunities, distract our attention. We are sometimes unsettled in matters of opinion, belief, &c. The distracted are prevented from acting; the unsettled from thinking satisfactorily.

Exercise.

"The ——— man can be present at nothing, as all objects strike him with equal force; his thoughts are in a state of vacillation and confusion."

"He used to rave for his Marianne, and call upon her in his ——— fits."

Ever since my last conversation with you my mind has been much ——— on the subject we then discussed; and I find great difficulty in deciding on which view of the question I shall adopt.

His restless manner and troubled countenance betrayed the ——— state of his mind.

My head is so ——— by the noise of the children, and the multifarious business I have to attend to, that I scarcely know where I am, or what I am doing.

During the whole of this reign, the country was ——— by civil wars and rebellions.

"Uncertain and ——— as Cicero was, he seems fired with the contemplation of immortality."

In the reign of Queen Anne, politics were much ——— by the quarrels between the Whigs and Tories.

—♦—

Doubtful—Uncertain.

Doubtful expresses a positive, *uncertain* a negative state of mind. Doubt is opposed to belief; uncertainty, to conviction. Again, we are in doubt how to act; we are uncertain of what will happen. Doubtful denotes the presence—uncertain the absence—of a state of mind. One may be doubtful which of two plans to adopt, becase of his uncertainty of the result in either case. Remove his uncertainty, and then he can make up his mind.

Exercise.

In ——— cases, it is always advisable for a judge to lean to the side of mercy.

It is very ——— whether we shall see our friend to-night or not.

"The Greeks with slain Tlepolemus retired,
Whose fall Ulysses viewed with fury fired:
——— if Jove's great son he should pursue,
Or pour his vengeance on the Lycian crew."

The weather is so ——— that we cannot yet fix a day for our expedition.

I am still ——— as to what course I shall adopt in this very difficult matter.

It is no longer ——— that the vessel has arrived safely.

Being ——— of your present address, I send this note to your usual town residence by hand.

It is a defect in the English language, that the rules for its orthography and pronunciation are at present very ———.

Amidst opposing statements it is difficult to avoid un———ty concerning the real state of the case.

Whether the ceremony will take place is still very ———.

It is extremely unpleasant to be in a state of ———.

Excessive—Immoderate.

He who *exceeds,* goes beyond—he who is *immoderate,* does not keep within—bounds. Consequently, the distinction between excessive and immoderate is as positive and negative. They who load the stomach to satiety, eat to excess. They who do not restrain their appetites within the bounds prescribed by nature, eat immoderately.

An immoderate indulgence in the pleasures of the table produces uneasiness; excessive indulgence in the same pleasures puts us in danger of a surfeit or apoplexy. Immoderate is the reverse of temperate; excessive of defective. Excessive is frequently used in a favourable sense; immoderate, always in a bad sense.

Exercise.

Who knows not the languor that attends every ——— indulgence in pleasure?

"One of the first objects of wish to every one is to maintain a proper place and rank in society; this among the vain and ambitious, is always the favourite aim. With them it rises to ——— expectations founded on their supposed talents and imagined merits."

"A man must be ———ly stupid as well as uncharitable, who believes there is no virtue but on his own side."

"One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted by passions, or distracted with ——— cares."

——— eating takes away sound sleep; ——— eating disorders the digestive functions.

His death was caused by an ——— use of opiates.

"Moderation is a virtue of no small importance to those who find ——— in every thing to be an evil."

"It is wisely ordered in our present state that joy and fear, hope and grief, should act alternately as checks and balances upon each other, in order to prevent an ——— in any of them."

Faulty—Defective.

That is *faulty* which has what it ought *not* to have; that is *defective* which has not what it

ought to have. What is faulty requires something to be corrected. What is defective requires something to be supplied. A book containing a leaf which belongs to another book, is faulty. A book which wants a leaf is defective. The same distinction is to be made between fault and defect. The former implies the presence of something wrong; the latter, the absence of something required.

Exercise.

The system was found to be ——— in many points: the arrangement was so confused, that it not unfrequently puzzled rather than enlightened the inquirer; and on some questions connected with the subject, it gave no information whatever.

The book was very badly printed, and so ———, that there was scarcely a page in which several emendations were not required.

In order to render the work useful, it was found necessary to correct its ——— and supply its ———.

It was not until several games had been played, that the cards were found to be ———; a discovery made by two of the players throwing down the same card simultaneously; it was consequently agreed that all the money won should be restored to its original owners.

It is perhaps better that a work should be ——— than ———, for ——— will happen in the heat of composition; whereas ——— may generally be traced either to the author's ignorance, or his imperfect knowledge.

"The low race of men take a secret pleasure in finding an eminent character levelled to their condition by a report of its ———, and keep themselves in countenance, though they are excelled in a thousand virtues, if they believe that they have in common with a great person any one ———."

Guiltless—Innocent.

The term *guiltless* points to a man's general conduct; *innocent* refers to a particular charge. In guiltless there is the want of intention to do harm; in innocent there is merely the absence of the act. A man of extremely immoral character may be innocent of some particular charge. In one sense, no one is guiltless. This term would properly qualify the state of perfection attributed to man before the Fall. Guiltless is never properly said of things; innocent is applied both to persons and things. A conversation, recreation, occupation, &c., may be innocent, in the sense of their doing no harm.

Exercise.

" Ah! why should all mankind
For one man's fault thus ——— be condemned,
If ——— ? But from me what can proceed
But all corrupt ? "

" A man should endeavour to make the sphere of his ——— pleasures as wide as possible, that he may retire into them with safety."

Dear lovely bowers of ——— and ease,
Seats of my youth, when every sport could please!

The investigation proved him to be wholly ——— of any intention to deceive the parties who had so confidently intrusted their property to his keeping.

The trial lasted two whole days; and resulted in the establishment of the prisoner's complete ——— of all the charges brought against him.

When Adam sees the several changes of nature about him,

he appears in a disorder of mind suitable to one who had forfeited both his ——— and happiness.

In the sight of God, no man is ———.

Hard—Difficult.

Hard is a positive quality; and a stronger term than *difficult.* What is difficult is not easy; but it is not for that reason hard. There is something in the nature of a thing that makes it hard; circumstances may cause a difficulty. A hard task will give more trouble than a difficult one. Trivial matters may present difficulties to some minds; but what is hard will give trouble to all minds, however superior. It is hard to arrive at satisfactory conclusions upon abstruse subjects. Some children find it difficult to learn to write.

Exercise.

"As Swift's years increased, his fits of giddiness and deafness grew more frequent, and his deafness made conversation ———."

He had now imposed upon himself a ——— task; he must leave his family and dearest friends, and, withdrawn from every social pleasure, devote himself for the next two years to the completion of his work.

It was a ——— matter for him to succeed; as he was opposed by all the talent and influence of the country.

The death of his parents, and the consequent dependence of his brothers on his exertions, was a ——— trial for one so young and inexperienced.

It was not ——— to foresee that this undertaking would fail.

Through incessant and unwearied exertion, he at length accomplished his ——— task.

Many truths that are ——— to believe may be demonstrated.

Things at first ——— to understand, become easy by study and reflection.

"The stings of Falsehood thou shalt try
And ——— Unkindness' alter'd eye."

Ill—Indisposed.

Ill is positive; it argues the presence of a malady. *Indisposed* is negative; it points to the absence of our usual state of health. One may be indisposed without being positively ill. Indisposition denotes a slight uneasiness of body; illness is a more serious matter; it signifies a physical disorganisation. A man is ill of a fever; he is indisposed with a slight headache or cold.

Exercise.

This is the first letter I have written since my recovery from a very severe ———.

This is not, as you imagine, an ——— of the body, but the mind's disease.

Feeling slightly ———, he had retired to his chamber to lie down for half an hour.

While he was absent, news arrived of the alarming ——— of his favourite son.

His ——— is not of so severe a nature as to confine him to his room; and he still goes through the ordinary business of the day without much inconvenience.

Henry VII. in his last ——— being conscience-stricken,

wished to restore the property he had extorted from his subjects, and, in some cases, ordered restitution to be made.

Yesterday morning, after breakfast, his sister felt rather ———; since then, however, her ——— has gradually been assuming a more serious appearance, and she is now alarmingly ———.

Being confined to his bed by a protracted ———, and having no other means, during this time, to support his family, the unfortunate man was obliged to sell almost every piece of furniture in the house.

Lifeless — Inanimate.

Lifeless qualifies what once had life, but has now lost it. *Inanimate* denotes objects that are naturally without the will or power of moving or acting. Wood, stone, earth, &c., are inanimate objects. A dead lion is a lifeless creature. What painters call "still life" is in fact a representation of lifeless, not inanimate, nature. The term "inanimate" is frequently applied to persons as denoting a want of animation in manner or expression.

Exercise.

"We may in some sort be said to have a society even with the ——— world."

The material world consists of objects which are by nature ———.

The prisoner was brought from his cell into the court yard, and a file of soldiers drawn up at the distance of about twenty yards. His eyes having been bandaged, the fatal signal was given, and he fell ——— to the ground.

I have seldom met with so ——— an expression.

The vegetable kingdom can scarcely be called, in one sense, ———.

On bursting open the door, he was found lying on the ground, with his head towards the window, a ——— corpse.

What endless lessons of morality may be derived from a proper study of ——— nature!

Such an ——— face can have no charms for any one; it betrays no feeling, shows no sympathy, and, in fine, is void of all expression.

The bird fell ——— at the sportsman's feet.

Obstinate — Stubborn.

These words both imply a determination to persist in our own judgment against the opinion or advice of others. *Obstinate* denotes a positive, and *stubborn* a negative, idea. An obstinate man will *do* what he has determined upon. A stubborn man will *not do* what is enjoined or advised by others. There is an action in obstinacy; there is a refusal to act in stubbornness. The former term refers rather to the act; the latter, to the disposition. An obstinate man ruins himself by his acts of folly: a stubborn child is insensible to kindness.

Exercise.

"If ——— children be treated with some degree of indulgence, there may be hopes of correcting this failing; but ——— children are troublesome subjects of education, and will sometimes baffle the utmost skill and patience."

"But man we find the only creature,
Who, led by folly, combats nature;
Who, when she loudly cries 'forbear!'
With ——— fixes there."

"From whence he brought them to these savage parts,
And with science mollified their ——— hearts."

——— interferes with a man's private conduct, and makes him blind to right reason.

The ——— of the general proved his ruin; he determined to engage, notwithstanding the unfavourable disposition of his men; and this hasty step ended in his complete defeat.

A ——— disposition betrays itself mostly in those who are bound to conform to the will of another.

The ——— child persisted in his resolution not to perform the task, and was not allowed any recreation during the remainder of the day.

Perpetual—Incessant.

Perpetual is a positive term. It qualifies what admits of no termination. *Incessant* applies to what goes on for a certain time without interruption; it means *not* ceasing during that time. What is incessant does end at last, though it admits of no interval while it lasts. What is perpetual may have intervals, but is sure to recommence. Perpetual wars are those which are renewed after short cessations of hostilities, and in which the quarrel seems never likely to be made up. The Romans were perpetually, though not incessantly, at war. Some people talk incessantly through a whole evening.

Exercise.

"If affluence of fortune unhappily concur to favour the inclinations of the youthful, amusements and diversions succeed in a ——— round."

The prince was ———ly extending his former improvements, and beautifying the whole prospect with groves and fountains.

Though extremely fatigued, and much inclined to sleep, I was wholly prevented from getting any rest by the —— noise of some children travelling in the same carriage.

During the whole journey it was exceedingly cold, and it rained ———ly.

This unfortunate man was never out of difficulties; and was ———ly involved in some scrape.

Among the lower orders, complaints are ———, though they are frequently without a foundation.

In the tropical climates, at certain seasons the rain is ——.

The world and every thing it contains are subject to —— change.

Promiscuous—Indiscriminate.

Promiscuous conveys a positive, *indiscriminate* a negative idea. Promiscuous signifies thoroughly mingled; indiscriminate, without difference. The former word regards the state of things; the latter refers to an act of the mind. A promiscuous heap is one in which objects of various classes are all mixed together. An indiscriminate choice is characterised by a want either of will or of power to judge between things. A crowd composed either of various classes or both sexes will be promiscuous. An indiscriminate use of words must produce many faults in style.

Exercise.

"From this ——— distribution of misery, the moralists have always derived one of their strongest moral arguments for a future state."

"Victors and vanquished join ——— cries."

His mind contained a ——— heap of knowledge; of ideas in disorder; nothing was well digested or properly understood.

During the violence of the storm, none of the passengers were allowed to come on deck: the hatches were fastened down, and the cabin presented one ——— scene of misery and disorder.

In one of his papers on "The Pleasures of the Imagination," Addison uses the words "fancy" and "imagination" ———ly.

"It is folly to level any charge ———ly against all the members of any community or profession."

"A wild, where weeds and flowers ——— shoot,
Or garden, tempting with forbidden fruit."

It is said that, according to the laws of Draco, all offences were punished ———ly by death.

A government characterised by ——— severity, can never become popular.

Refractory — Unruly.

Refractory qualifies a disposition to break through settled rules; it is positive in signification: a refractory child sets up a resistance to all rule — he refuses to be ruled. On the other hand, *unruly* is negative; it denotes a want of disposition to be ruled, but not a determined opposition to authority. An unruly child objects to be ruled. Refractory

applies to the act; unruly to the state of mind. The tongue is called an unruly member, because it gives trouble in ruling. Those are refractory who openly oppose a rule or law by some act of intemperance.

Exercise.

The conduct of several boys in the upper classes was so ———, that it was found necessary to expel them from the school.

This measure produced a marked effect on the other ——— spirits; and the whole school soon returned to their accustomed duties.

His high spirits and ——— disposition brought him into continual disgrace.

He no longer indulged in that ——— opposition to the rules of the house which had at first characterised him.

"How hardly is the restive, ——— will of man first tamed and broke to duty."

No community can flourish long in which many ——— spirits oppose the enactment of such laws as the other members may deem expedient for the well-being of the whole society.

The volatile and capricious character of the French nation renders them an extremely ——— people; and the ——— spirit with which they resist all the attempts of every form of government to reduce them to order, has entailed incalculable and lasting evils on the country.

Rude — Unpolished.

A *rude* man is positively and actively disagreeable; he says and does what annoys others, and what

is not consonant to the ideas of a refined or elegant society. He who is *unpolished* wants refinement and polish, but does not, of necessity, annoy others; he is negatively disagreeable. The rude have qualities we could well dispense with; the unpolished have not those we would require of them. The rude commit violent breaches of decorum; the unpolished do not know how to behave in society.

Exercise.

He both says and does such ——— things, that it is impossible to remain long in his society.

The ——— savage is not wholly destitute of the kindly feelings of human nature.

Though very awkward and ——— in his manners, he has every wish to improve; and I doubt not, that, under your tuition, he will soon become more refined.

When any one allows his feelings to overcome him so far as to make him ——— in society, he is no longer fit for society, and deserves to be put without its pale.

Men of learning are not justified in assuming upon their superiority of intellect, and behaving ———ly to those of inferior mental powers.

Compare the man of education and refined manners with the ——— rustic, and how striking is the contrast!

The boy was so ——— to several of the party, that they all determined never to invite him again.

Slothful — Inactive.

Slothful is a positive, *inactive* a negative, term. Those who are disinclined to act, are slothful. Those who do not act, are inactive. The former

refers rather to the disposition ; the latter to the habit. Rest implies previous action, but the term "inactive" does not properly qualify those who are at rest, but merely those who are not acting. The slothful man places his affairs in the hands of another from his dislike to act for himself. He is inactive who, for the time being, is not engaged in action ; but it does not of necessity follow from this that he should be slothful.

Exercise.

"Falsely luxurious, will not man awake,
And, springing from the bed of ———, enjoy
The cool, the fragrant, and the silent hour ?"

"Heraclius, whose ——— habits had hitherto inspired nothing but contempt, now suddenly displayed the vigour of a young soldier, the energy of a hero, and the talents of a conqueror."

During all these exciting scenes, the king remained totally ———, and did not take a single step to reconcile the parties which then distracted the country.

"What laws are these ? instruct us if you can :
There's one designed for brutes, and one for man ;
Another guides ——— matter's course."

Timidity, ignorance, or modesty may make a man ——— ; many are ——— from inherent physical defects.

It may be frequently expedient to remain ——— ; but ——— habits can under no circumstances be considered desirable.

His ——— life had so completely weakened his physical powers, that he could scarcely move about without the greatest inconvenience.

Worthless — Unworthy.

A *worthless* man has no worth; an *unworthy* man has not so much as he might, or ought to have. The first conveys a positive, the second a negative, idea. In one sense, all men are unworthy, so far as they are human, and therefore imperfect. Every human being is unworthy of the mercy of God. Worthless men are wholly devoid of integrity of purpose and rectitude of conduct. Many may acknowledge their unworthiness; few, if any, would confess their worthlessness.

Exercise.

Every society conducted upon proper principles will take care to exclude ——— members.

"The school of Socrates was at one time deserted by every body except Æschines, the parasite of the tyrant Dionysius, and the most ——— man living."

It is a mark of modesty or humility to confess that we are ——— of the kindness of our friends.

Many men are wholly ——— of the privileges or distinctions they enjoy.

The most ——— characters are abashed, and the most forward checked by aged wisdom.

It is a mortifying reflection to consider that we have thrown away our kindness on a ——— object; and thus prevented ourselves from benefiting the more deserving.

We should endeavour that our ambition be not directed towards ——— objects.

He has no longer the least chance of regaining his position in society, being surrounded by ——— and profligate companions, who have led him into every sort of wickedness.

To annoy — to inconvenience.

To *annoy*, from the Latin "noceo" (I hurt), is to do hurt. *Inconvenience*, from the negative particle "in," and "convenient," is to make *not* convenient. We annoy by being positively troublesome. We inconvenience by making others *unable* to do with comfort what they desire. Again, annoy is the more intensive term. Those who habitually offend, annoy by their presence or manners. We often inconvenience by *not* doing what we should do. A clerk who neglects his duty may greatly inconvenience the principals of the mercantile house to which he belongs.

Exercise.

"I have often been tempted to inquire what happiness is to be gained, or what ——— to be avoided, by this stated recession from town in the summer season."

At dinner time, the guests were extremely ——— by being crowded so closely together.

They were so seriously ——— by his flippant and personal remarks, that some of the company left the room.

"Against the Capitol I met a lion,
Who glared upon me, and went surly by,
Without ———ing me."

He was so seriously ——— by this delay, that he was prevented from discharging some very pressing debts.

To interrupt a lecturer in the middle of his discourse, is productive of great ——— to the audience.

His importunities became at length so ——— that it was found necessary to give him in charge to a police officer.

The unpunctuality of the clerk in his attendance at the office caused the greatest ——— to the principals.

To assuage — to mitigate.

To assuage and to mitigate both denote a diminishing of pain. To *assuage* is a positive, to *mitigate* a negative term. He who assuages actively lessens the pain of others. He who mitigates relaxes in harshness. We assuage by being positively kind; we mitigate by being less severe. Friends assuage, time mitigates, our afflictions. Grief, fears, afflictions, &c. may be assuaged; a penalty to be inflicted — rigour to be employed — a sentence to be passed — may be mitigated.

Exercise.

"If I can in any way ——— private inflammations, or allay public ferments, I shall apply myself to it with the utmost endeavours."

"All we can now do is to devise how that which must be endured may be ———, and its inconveniences countervailed as near as may be, that when the best things are not possible, the best may be made of those that are."

"This was necessary for securing the people from the fears capable of being ——— by no other means."

"The king would not have one penny abated of that granted to him by Parliament, because it might encourage other countries to pray the like release or ———ion."

The remedies, which were applied immediately, ——— the pain of the wound, so that by the next day he could use the limb, and in a short time was able to walk without assistance.

The prisoner having been found guilty upon this evidence, acknowledged the justice of the verdict, but prayed that the circumstances of the case would induce the judge to ——— his sentence.

"We could greatly wish that the rigour of their opinion were ———."

"Yet is his hate, his rancour ne'er the less,
Since nought ——— malice when 'tis told."

To censure — to disapprove.

In *censuring*, we find fault: in *disapproving*, we withhold our approbation. The first is a positive term; the second, a negative. We censure that conduct which is marked by the presence of what we deem evil. When we disapprove, it is by reason of the absence or deficiency of qualities which we think should be present. To satisfy him who censures, we must remove or get rid of certain qualities. To satisfy those who disapprove of our conduct, we must adopt certain measures. Both these terms express acts of the judgment: but to censure refers mostly to the moral conduct; whereas disapprobation is used in a wider sense. We may disapprove of conduct, systems, opinions, &c.

Exercise.

"Many an author has been dejected at the ——— of one whom he has looked upon as an idiot."

"From a consciousness of his own integrity, a man assumes force enough to despise the little ——— of ignorance and malice."

"The poem (Samson Agonistes) has a beginning and an end, which Aristotle himself could not have ———, but it must be allowed to want a middle."

It is a direct perversion of the judgment to ——— because we dislike.

He strongly ——— this constitution of the society, on the grounds that it was deficient in numbers, and that the power was restricted to too few members.

" Ten ——— wrong, for one who writes amiss."

In all cases of ——— , when the opinion appears to arise from personal passion, it is a misunderstanding between the two persons.

" Though ten times worse themselves, you'll frequent view
Those who with keenest rage will ——— you."

To permit—to allow.

To *permit* consents formally; to *allow* consents tacitly. The former is positive; it signifies to grant leave: the latter has a negative meaning; it is merely *not* to forbid. We are permitted to do what we obtain leave to do. We are allowed to do what no one interferes with us for doing. To permit implies the granting of a request. An action for which it is not necessary to ask permission, is allowed. School-boys are allowed a certain space for their sports or exercise; but if they wish to go beyond the limits of that space, they must ask leave in order to be permitted to do so.

Exercise.

The boys had finished their studies, and were going to take a walk, but the youngest was not ——— to accompany the others, as he had not been so diligent as usual that morning.

This was a great disappointment to him; and at his earnest

request, and faithful promise to do better another time, the master ——— him to join his school-fellows.

It is shameful that we should ——— ourselves to remain in ignorance of what it is our bounden duty to know.

The sailors, having asked leave of the captain, were ——— to go ashore, on condition that they should return to the vessel before nine o'clock on the same evening.

As some friends were expected that night whom they very much wished to see, they were ——— to sit up later than usual, and did not retire to bed till nearly ten o'clock.

Soldiers cannot absent themselves from their duty without being specially ———.

" I have obtained his ——— to make these conversations public."

" Plutarch says, very finely, that a man should not ——— himself to hate even his enemies."

" Any of my readers who have studied the biography of men of letters will ——— my assertion is borne out by facts."

To prevent—to hinder.

To *prevent* denotes a positive; to *hinder*, a negative interruption. We are prevented by an obstacle; we are hindered by an obstruction.* We are prevented from advancing by something which comes in our way. We are hindered from advancing by something that keeps us back. A shower of rain will prevent us taking a walk. A visitor who occupies much of our time hinders us from pursuing our usual occupations. He who is hindered does not wholly cease from action; but he who is pre-

* See obstacle and obstruction, p. 213.

vented cannot advance a step. The inspection of passports frequently hinders continental travellers from proceeding as quickly as they wish. He who would attempt to travel on the continent without a passport would be prevented by the custom-house officers.

Exercise.

I should have begun my letter yesterday, but I was ——— by my brothers, who insisted on my accompanying them in their afternoon walk.

I sat down this morning with the full determination to write to you, but I have been ——— by so many circumstances, that I fear I shall never finish this letter.

I was ——— from calling on you yesterday by several visitors, who came in when I was on the point of setting off.

They now attempted to force a way through the entrance, but were ——— by those within, who made a desperate sally from the gate, and successfully repulsed the assailants.

The delicate state of his health has ——— his education considerably, and ——— his making that advancement which in ordinary cases would be expected.

Had not the workmen been ———, they would have finished the building last week.

It is much easier to keep ourselves void of resentment, than to restrain it from excess when it has gained admission. To use the illustration of an excellent author, we can ——— the beginnings of some things whose progress afterwards we cannot ———.

To shun—to avoid.

To *shun* has a positive; to *avoid* has a negative meaning. To shun is to turn from; to avoid is

merely *not* to approach. We shun what we dislike, or what we think is likely to do us harm. We avoid what may do us harm. We should shun vice; that is, we should turn away from it. We should avoid bad habits; that is, we should take care not to acquire them. Fear or dislike prompts us to shun. Prudence induces us to avoid.

Exercise.

" Having thoroughly considered the nature of this passion, I have made it my duty to study how to ——— the envy that may accrue to me from these my speculations."

" Of many things, some few I shall explain :
Teach thee to ——— the dangers of the main;
And how at length the promised shore to gain."

" Let no man make himself the confidant of the foibles of a beloved companion, lest he find himself ——— by the friend of his heart."

" Here he fell into vicious habits, and associated with such low companions, that his society was soon ——— by every respectable person."

" Prudence will enable us to ——— many of the evils to which we are daily exposed."

I thought I perceived him at some distance from me; but, as if dreading an interview, on my approaching him, he ——— me, and mixed with the crowd.

It is wise and prudent to do what is commanded, and ——— what is forbidden by those whose authority we acknowledge.

To weaken — to invalidate.

What is *weakened* is made weak; though not, of necessity, previously strong. What is *invalidated*

has some of its strength taken away. Thus these terms are as positive and negative. In the first case, we add weakness; in the second, we take away strength. An argument of but little strength may be weakened. A strong argument may be invalidated. We weaken the force of an argument by an injudicious application. We invalidate a claim by proving its informality. To weaken, is applied both to things and persons: to invalidate, to things only.

Exercise.

"No article of faith can be true which ——— the practical part of religion."

"Do the Jacobins mean to ——— that great body of our statute law which passed under those whom they treat as usurpers?"

The testimony of the last witness was ——— by an enquiry into his character.

The patient was so ——— by the length and violence of the disease, that it was greatly feared at one time that he would not survive.

It was necessary to apply stimulants in order to obviate the ———ing effect of the medicines he had previously taken.

This statement completely ——— the argument just adduced by the defendant's counsel, and the verdict was consequently given against him.

A continual indulgence in frivolous pursuits, and the habit of associating with silly companions, cannot fail to ——— the character.

SECTION V.

MISCELLANEOUS SYNONYMES.

THERE are many cases in which it is extremely difficult to discover any principle by which the differences of words can be accounted for. Though, as we have already shown, it is very possible to form, to a certain extent, a classification of differences, by referring them, in different cases, to a distinct principle; there are many pairs of words whose difference does not appear to depend on any uniformly directing principle, but seems the result of a mere caprice of language. These cases baffle all attempts at classifying, and we must, therefore, be content to consider them under the head of "Miscellaneous." Here it will be found that a different cause operates in each single pair, so that we shall learn nothing more than the explanation of the difference in each individual case, and this explanation will suggest no certain rule in other cases of difficulty. But when we consider the subtle nature of the human mind, and the almost infinite variety of shades and forms which language assumes, we shall not be surprised at this difficulty. Some tinge of colouring, some almost imperceptible shade, will be found to exist

in one, which does not belong to the other, and this so capricious, and so infinitely various, that it is impossible to classify such words, or collect those among them in which any one principle is found to act uniformly. The following synonymes are of this nature, for the study of which the learner is referred to the explanations under each pair.

Accent—Emphasis.

An *accent* is a stress or leaning of the voice on certain syllables in every word, by which those syllables are more vigorously uttered than others. An *emphasis* is a stress of the voice on certain words, by which those words are prominently distinguished in a sentence. Accent respects the pronunciation of a word; emphasis respects the meaning of the sentence. To pronounce the word *nátur*e with the strain on the second syllable (thus, *natúre*) would be a fault of accent. To give the same force to every word in a sentence, is to read without emphasis.

Exercise.

In the time of the Commonwealth, the ——— of many words in the English language was unfixed. In the "Paradise Lost" of Milton, several words are found with an ——— different from that with which they are now pronounced.

In every sentence, there are certain words which require a

greater stress of the voice in reading than others. This stress is called in grammar ———. He who reads without ———, reads monotonously.

Foreigners are very liable to make faults of ——— in pronouncing our language.

It is very difficult, if not impossible, to pronounce a dissyllable without placing a stronger ——— on one than on the other of the two syllables.

Laying a strong ——— on these last words, and giving me another inquiring look of significance, the stranger quitted the room, leaving me in a state of confusion and conjecture, which may be more easily imagined than described.

" Those English syllables which I call long ones receive a peculiar stress of voice from their acute or circumflex ——— as in quíckly, dôwry."

" ——— not so much regards the tone, as a certain grandeur, whereby some word or sentence is rendered more remarkable than the rest by a more vigorous pronunciation, and a longer stay upon it."

An address — a direction.

The difference between an address and a direction is, that an *address* comprises the name of the person directed to, as well as the place at which he or she resides. A *direction* signifies no more than the specification of a certain place. The form of an address might be, Mr. John Smith, 19, George-street, Cornwall-square. If I am told to address a letter to the above Mr. Smith, I write down this form; but if some one ask me Mr. Smith's direction, I answer by specifying the place in which he lives; viz. 19, George-street, Cornwall-square. An ad-

dress comprises a name and direction; a direction excludes the name. We do not address places, though we direct to both places and persons.

Exercise.

I have only to put the ——— to this letter, and I will then accompany you.

I should have written to you before, but I had mislaid your ———, and did not find it till this morning.

Can you give me Mr. Robinson's ——— ?

The name was written on the outer cover of the parcel, but it had no ———.

This trunk being properly ———, it cannot fail to reach the person for whom it is intended.

Those who travel with much luggage should take the greatest care that all their packages are correctly and legibly ———.

Put the ——— on this letter for me.

Arms — Weapons.

In strict propriety of language, *arms* are instruments of offence, and *weapons* instruments of defence. According to this distinction, swords, spears, cross-bows, &c., are arms; whilst helmets, cuirasses, and shields are weapons. This distinction, however, does not always hold good, for the expression "murderous weapons," as well as "coat of arms," is common in modern phraseology. These are in direct opposition to the above explanation. The best distinction, then, to be made between these

words is, that arms are instruments made expressly for fighting; and weapons are instruments casually used for fighting. According to this distinction, pokers, staves, or knives will be equally weapons, but not equally arms with swords, pistols, and guns. The word weapons is used in the singular; arms, never, in this sense.

Exercise.

The bayonet is a formidable ———; it was so called from having been first made at Bayonne.

Fire ——— are an invention of the middle ages.

The garrison, after sustaining a ten months' siege, in which they endured all the horrors of disease and famine, capitulated on condition of being allowed to march out with their ——— and go wherever they pleased.

The ——— used by the savages of the Pacific are chiefly stakes burnt at one end, and sharpened with fish-bones.

The ——— with which the deed was perpetrated was found, after a long search, in a field at some distance from the house.

He defended himself against the fury of the populace with whatever ——— chance threw in his way.

"Here the pavement is upturned—here the torch is planted — here the ——— is prepared; everywhere you may see the women mingling with the men, now sharing their labours, now binding up their wounds."

"The native Greeks had that mark of a civilized people, that they never bore ——— during the time of peace, unless the wearer chanced to be numbered among those whose military profession and employment required them to be always in ———."

Beast—Brute.

A wild animal is a *brute;* a tamed animal is a *beast.* According to this distinction, lions, tigers, leopards, &c., are brutes; whilst horses, oxen, sheep, &c., are beasts. The prominent idea in the word brute is the presence of ferocity and unrestrained passion; the leading idea in the word beast is absence of reason. Taylor remarks: "We say beasts of burden; never brutes of burden." A tamed brute becomes a beast. The brutes of the forest; the beasts of the field. Applied as terms of reproach, a man is called a brute when he abuses his strength; he is called a beast when he abuses his reason by sensual indulgence.

Exercise.

"There is no opposing ——— force to the stratagems of human reason."

"The royal ———, with his usual generosity, immediately set the little trembling captive at liberty."

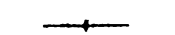
"Medea's charms were there, Circean feasts,
With bowls that turn enamoured youths to ———."

"As nature has framed the several species of beings as it were in a chain, so man seems to be placed as the middle link between angels and ———."

"Returning home last night I was met by my old mastiff Carlo, who came bounding towards me, and barking with joy at seeing me again. Suddenly, I observed that he ceased barking, and limped in walking. I called him to me, and upon examination discovered that the poor ——— had cut one of his fore-paws very severely."

"The ——— philosopher who ne'er has proved
The joy of loving or of being loved."

"Even ——— animals make use of this artificial way of making divers motions, to have several significations, to call, warn, chide, cherish, threaten."



A consequence — a result.

A *consequence* is that which, of necessity, follows an action, or a course of life; a *result* is produced by combination. Ruin is the consequence of extravagance; four is the result of the addition of two and two. The primary meaning of the word *consequence* may be illustrated by the swell which always follows in the wake of a steam-vessel; it is that which cannot but follow. In the same way, a *result* is the rebounding of a ball, or any thing elastic, which is struck against a wall. In this case, the *result* will not always be the same; it will depend on the elasticity of the ball, the hardness of the wall, and the force of the throw. Many circumstances, then, enter into the calculation of a result, which is not the case with a consequence. There may be many steps in a calculation before we arrive at a result: consequences are invariable and more immediate; they arise out of the very nature of things.

Exercise.

A premature decay of all the vital functions is the natural ——— of a vicious life.

According to the account received yesterday, fortune then appeared inclined to favour the opposite party; but whatever may be the ———, it will be generally known to-morrow.

When you have well discussed the matter, and come to some conclusion as to your intention, you will let me know the ———.

His health suffered severely in ——— of excessive study during his youth, and, at a period of life when most men enjoy the greatest physical and mental vigour, he had lost all his energy and elasticity of mind.

"Shun the bitter ———, for know,
The day thou eatest thereof, thou shalt die."

"The state of the world is continually changing, and none can tell the ——— of the next vicissitude."

"Jealousy often draws after it a fatal train of ———."

A contest—a conflict.

A *contest* is a strife which arises between two or more persons for some common object; a *conflict* is the violent meeting of two parties incensed against each other. A contest may be, and often has been, decided by a conflict. In the history of the wars of the "Roses," the contending parties were the Houses of York and Lancaster, and in the course of the contest for the crown, a series of conflicts took place. Contests do not of necessity imply violence, but conflicts are always desperate and sanguinary. A man perishes in a conflict, and is defeated in a contest.

Exercise.

"Soon after, the death of the king furnished a general subject for poetical ———."

"Bare, unhoused trunks,
To the ———ing elements exposed."

"Happy is the man who, in the ——— of desire between God and the world, can oppose not only argument to argument, but pleasure to pleasure."

"A definition is the only way whereby the meaning of words can be known, without leaving room for ——— about it."

"Leave all noisy ———, all immodest clamours, and brawling language."

"Lashed into foam, the fierce ———ing brine
Seems o'er a thousand raging waves to burn."

The third candidate, finding there was no chance of success, withdrew from the ———.

"If he attempt this great change, with what labour and ——— must he accomplish it?"

"No assurance touching victories can make present ——— so sweet and easy, but nature will shrink from them."

Discretion — Prudence.

Prudence is the quality which enables us to foresee probabilities, and to act accordingly. *Discretion* has to do with tangible realities — with things that are before us. The prudent man prepares for what is coming; the discreet man judges of present affairs. We are determined by our prudence to follow one course to the exclusion of all others; we are determined by our discretion to

do one of two things. It is prudent to provide against bad weather; it is discreet not to allude to an offensive subject.

Exercise.

Nature has been likened to a ——— mother, who not only supplies her children's present wants, but provides against their future necessities.

Horace calls the ant a ——— animal, who, not regardless of the future, employs herself in the summer in laying up a store of food against the severity of the winter season.

It is a strong proof of in——— to speak of family affairs before all persons indiscriminately.

No ——— person will ever allude to subjects which he knows to be disagreeable to those with whom he converses.

——— is more required in the management of present affairs, ——— in that of future; by the former, we determine promptly what to do or what not to do in the exigency of the moment; by the latter, we predetermine what shall be most expedient for the future. Both qualities are not only desirable, but actually indispensable in the regulation of the common affairs of human life.

"The ignorance in which we are left concerning good and evil is not such as to supersede ——— in conduct."

"Let your own
——— be your tutor. Suit the action
To the word."

Endurance — Duration.

These words are not strictly synonymous; but as they are frequently mistaken for one another, it

may be useful to show in what they differ. *Endurance* is the power of bearing up against insults or misfortunes; *duration* signifies merely a continuance of time. The idea of time enters into the meaning of both words, for endurance is the power of bearing with for a length of time. Without duration, we should have no opportunity of enduring.

Exercise.

"It has been my lot to ——— frequent visitations of ill-health, although my muscular frame is strong, and I am capable of bearing great privation and almost any exertion of mere bodily fatigue."

"Aristotle, by greatness of action, does not only mean it should be great in its nature, but also in its ———, that it should have a due length in it."

"——— is a circumstance so essential to happiness, that if we conceived it possible for the joys of heaven itself to pass from us in an instant, we should find ourselves not much concerned for the attainment of them."

"Their fortitude was most admirable in their patience and ——— of all evils, of pain and of death."

"How miserable his state who is condemned to ——— at once the pangs of guilt and the vexations of calamity!"

"I think another probable conjecture (respecting the soul's immortality) may be raised from our appetite to ——— itself."

"I would fain know whether that man takes a rational course to preserve himself, who refuses the ——— of these higher troubles, to secure himself from a condition infinitely more miserable?"

An era—an epoch.

The words era and epoch are both employed to mark specified times of events. An *era* expresses the duration of time for which events are computed chronologically; an *epoch* is a point of time distinguished by some remarkable circumstance, from which events are reckoned. The era of Rome lasted from 753 B.C. to the birth of Christ; the Christian era, from the birth of Christ to the present time. The nativity of Christ is the epoch from which modern European chronology is computed. The Hegira, or flight of Mahomet, A.D. 622, is the epoch from which the Arabians date.

Exercise.

Seneca, the Roman philosopher, was born at the beginning of the Christian ———.

The foundation of their city was the ——— from which the Romans dated the events of their history.

The Christian ——— commenced in the seven hundred and fifty-third year of the building of Rome.

The ——— of the Julian ———, which precedes the common or Christian ——— by forty-five years, is the reformation of the Roman calendar by Julius Cæsar.

In the tenth century, many sovereigns dated their instruments from the different ——— of their reign.

"The commencement of the reign of William the Conqueror is usually dated from the day of the battle of Hastings, viz. Saturday, the 14th of October, 1066; but, according to Vilaine, it was dated from two ———; the one, the death of Edward the Confessor, which occurred on the 5th of January,

1066; and the other, William's coronation, which took place at Westminster, on Christmas-day in that year."

"Their several ——— or beginnings, as from the Creation of the world, from the Flood, from the first Olympiad, from the building of Rome, or from any remarkable passage or accident, give us a pleasant prospect into the histories of antiquity, and of former ages."

—♦—

A fault—a mistake.

A *fault* is an error of judgment; a *mistake* is an error of perception. When we determine wrongly, we commit a fault; when we perceive wrongly, we make a mistake. A mistake is less grave than a fault. Children are apt to make mistakes; men often commit faults. A child that would copy a *p* for a *q* would make a mistake; i. e. he would take one for the other. To allow children to do as they please is a great fault. The writer was once asked whether the Greeks were called Hellénes because they were descended from Helen, the wife of Menelaus: that was a mistake, the questioner mistook Helen for Hellen.

Exercise.

It is a great ——— to suppose that children, because they are young and inexperienced, should not be treated as reasonable beings.

There can be little doubt that many of the ——— which are so prevalent in early youth might be much modified, if not altogether prevented, by a judicious education.

The young, though gifted with great abilities, are more

liable than their elders to make ——— in the conduct of life, from want of experience.

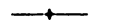
Instead of prying into the ——— of others, we should take care to be free from them ourselves.

The ——— of the work are so glaring, that it is impossible for the most inattentive reader not to be struck with them.

" To be desirous of a good name, and careful to do every thing that we innocently may to obtain it, is so far from being a ———, even in private persons, that it is their great and indispensable duty."

When my uncle first saw his friend after so long an absence, he was so altered that he did not recognize him, and took him for some casual frequenter of the same hotel; but on discovering his ———, he immediately apologised for his apparent rudeness.

" It happened that the king himself passed through the gallery during this debate, and smiling at the ——— of the dervise, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary."



An idea—a notion.

An *idea* is an impression made on the mind by something external; a *notion* is whatever we know about a thing. These words have been much confounded, and in common language are very frequently used the one for the other. If I mention the word *horse* to one who has seen that animal, the word recalls to his mind the idea of the animal; but, if I make any affirmation about the horse—as, the *horse is swift*—I express a notion, or what I know about the horse.

Exercise.

It was not long before we found him of no assistance whatever; he had not a single ——— upon the subject, and consequently, he made so many blunders, that he rather retarded than forwarded the work we were engaged upon.

His work, though it displayed no inconsiderable talent, was so full of strange ——— and odd fancies, that few gave themselves the trouble to read it, and it soon was neglected to a degree which it really did not quite deserve.

He was full of the most extravagant ——— of the construction of the world and the planetary system, and would indulge in the wildest theories upon all sorts of speculative questions.

Those who are deprived of the sense of hearing or sight, can have but very imperfect ——— of sound or colour.

Those who compose for the first time, generally find themselves at a loss in two ways: firstly they want ———; and secondly, when they have them, they do not know how to arrange them.

A method—a mode.

The *method* is the theory upon which the *mode* is built. Method regards the contrivance; mode the practice. Bell and Lancaster invented methods of teaching. The method is the arrangement of the plan, which is worked out by the modes of practice which it pursues. The method is in the mind; the mode, in the hand. Methods are ingenious or erroneous. Modes are skilful or clumsy. The Chinese method of building differs greatly from that of the English. Running, jumping, leaping, &c.,

are various modes of action by which a method of gymnastics is worked out.

Exercise.

The whole ——— differs from the old one in being much more simple, effecting a great deal more in a shorter time, and in making it much less likely for the machine to get out of order.

A duty being once resolved upon, there will be little difficulty in determining the ——— of performing it.

"Although a faculty be born with us, there are several ——— for cultivating and improving it, and without which it will be very uncertain."

There are certain ——— of expression which vary with the times, the fashion of our clothes being not more subject to alteration than that of speech.

The ——— of teaching used in schools are at the present day far superior to those in general practice fifty years ago.

To understand the nature of a disease, and the proper ——— of curing it, belongs to a skill, the study of which is full of toil, and the practice beset with difficulties.

"———s of speech, which owe their prevalence to modish folly, die away with their inventors."

"Men are willing to try all ———s of reconciling guilt and quiet."

An observance—an observation.

These words are both derived from the Latin *observare*, to keep, and are used as follows:—An *observance*, is the keeping of a rule or law by the performance of the outward ceremonies which it

enjoins. An *observation* is the keeping of a fact in the mind, for the convenience of reverting to it at some future time. The intention of an observance is the fulfilment of a religious or moral duty; the intention of an observation is to increase our own information, or that of others. We speak of astronomical observations, and of the observance of the laws.

Exercise.

Without a strict ——— of the principles of morality, no man can be considered a good citizen, or a useful member of society.

His ——— are full of good sense, and he has treated the whole subject with the greatest perspicuity.

There is no country in Europe where the ——— of the Sabbath is so strictly attended to as in England.

A habit of ———, and the power of concentrating our attention strongly on whatever may be the object of our inquiry, are necessary qualifications for the acquirement of solid information.

Many learn more from ——— than from rules.

During the middle ages, the numerous and various religious ceremonies enjoined to the faithful, together with the strict ——— of fasts and holidays, interfered considerably with the industry of the people, and were a strong bar to the advancement of this country in commercial enterprise.

"Some represent to themselves the whole of religion as consisting in a few easy ———, and never lay the least restraint on the business or diversions of this life."

"The rules of our practice are taken from the conduct of such persons as fall within our ———."

Pride— Vanity.

The *proud* man is self-satisfied—wrapped up in his own estimation—careless of the opinions of others. The *vain* man has little or no merit, and is greedy of praise at the same time that he is conscious of not deserving it. Those who have more merit than others cannot help being conscious of it; but pride does not signify the consciousness of our own superiority; it is the feeling which, in over-rating our own merit, causes us to under-rate that of others. Pride is disagreeable and odious; vanity is ridiculous and contemptible.

The qualities *honest* and *honourable*, when applied to pride, deprive it of its odium, and make it a feeling which no one needs be ashamed to own. He who has raised himself in society by his own unaided exertions will naturally feel an honest and proper pride in his success.

Exercise.

He was a man of low intellect, and had very little general information; and so absurdly ———, that he was the laughing-stock of the whole village.

Nothing can be more intolerable than the ——— of this new comer; he visits no one, goes nowhere, and keeps himself in every respect aloof from all the visitors of the place.

There is no feeling more satisfactory than that ——— which we experience in having, by our own efforts, surmounted an obstacle, or overcome a difficulty.

——— is increased by solitude—it loves to live alone; it seeks desert places, away from the haunts of man: ———.

on the contrary, could not exist out of society; praise and flattery are the food it lives on, and where is it to find these in the desert?

"——— makes men ridiculous, ——— odious, and ambition terrible."

"'Tis an old maxim in the schools
That ———'s the food of fools."

Subsidy— Tribute.

Both these words signify a sum agreed to be paid by one nation to another; but they differ in the following circumstances. A *subsidy* is voluntary; a tribute is exacted. A subsidy is paid to meet an exigency; a *tribute* is paid in acknowledgment of subjection. A subsidy is paid to an ally; a tribute is paid to a conqueror.

Exercise.

"They advised the king to send speedy aids, and with much alacrity granted a great rate of ———."

"They that received ——— money, said: Doth not your master pay ———?"

"The ——— paid by foreign nations was by far the most important branch of the public revenue during the period of Rome's greatness."

"It is a celebrated notion of a patriot, that a House of Commons should never grant such ——— as give no pain to the people, lest the nation should acquiesce under a burden they did not feel."

"The Irish lords did only promise to become ———aries to King Henry the Second; and such as only pay ——— are not properly subjects, but sovereigns."

Cæsar landing the next spring, forced the passage of the Thames above Kingston, took Verulamium, received the submission and hostages of several states, and having imposed ———, quitted Britain for ever.

A quarrel ensued between the king and the Commons. They drew up a petition praying him to send some ———ary troops to defend the Palatinate, to declare war against Spain, and to marry his son to a Protestant princess.

"To acknowledge this was all he did exact,
Small ———, where the will to pay was act."

To abbreviate — to abridge.

To abbreviate and to abridge both signify to shorten; but to *abridge* is to shorten by condensing or compressing; whilst to *abbreviate* is to shorten by contracting or cutting off. In abridgments, we have as much substance, only in a smaller space. In abbreviations, the same meaning, but in fewer characters. Single words are abbreviated: whole works are abridged. Lieut., Dr., Esq., are abbreviations for lieutenant, doctor, esquire. Large histories are abridged for the use of young students. A work in three volumes has been frequently abridged into one.

Exercise.

The paper was so full of contractions and ———, that it was with the greatest difficulty I could decipher its contents.

——— are necessary for those who either do not wish, or have not the power to study subjects in detail.

The work was in itself so concise, and every remark it con-

tained was so necessary to the proper understanding of the subject, that it was found impossible to ——— it.

If we trace the history of the spoken language of any particular country, we shall find ——— and harmony to have been the two leading principles which have influenced its various changes.

"The only invention of late years which has contributed towards politeness in discourse, is that of ———, or reducing words of many syllables into one, by lopping off the rest."

"It is one thing to ——— by contracting, another by cutting off."

"I shall lay before my readers an ——— of some few of their extravagances, in hopes that they will in time accustom themselves to dream a little more to the purpose."

—♦—

To advance — to proceed.

To *advance* regards the end, to *proceed* respects the beginning of our journey. We cannot advance without proceeding, nor proceed without advancing. In advancing, we approach nearer the end; in proceeding, we leave the beginning farther behind us. The army advanced three leagues into the enemy's country. They proceeded on their journey. We advance further. We proceed farther (See *Farther and Further*). In fine, to advance refers to the point we are striving to attain, whether in a primary or secondary sense, whilst to proceed refers to the point we start from. The difference then, between "to advance in our studies" and "to proceed with our studies" will be obvious.

Exercise.

In order to ensure our ——— in any particular study, we must ——— diligently and regularly.

We had not ——— far before we found ourselves in a defile, surrounded on all sides by the enemy's horse; in this predicament the colonel ordered a chosen body of men to ——— and engage the enemy, while he ——— with another band to explore a path by which he might extricate his men from their dangerous position.

Upon reconnoitring his position, he found he had committed a great error in ——— so far into the country without securing a retreat: but it was now too late to remedy the evil; he therefore ——— to take every means of strengthening his position till reinforcements should come to his assistance.

As soon as the confusion caused by this interruption had in some degree subsided, the lecturer ——— with his remarks upon the internal condition of the Roman empire, and the state of its literature during this period.

"It is wonderful to observe by what a gradual progress the world of life ——— through a prodigious variety of species, before a creature is formed that is complete in all its senses."

"If the scale of being rises by such a regular progress so high as man, we may, by a parity of reasoning, suppose that it still ——— gradually through those beings which are of a superior nature to him."

To appear — to seem.

What *seems* is in the mind; what *appears* is external. Things appear as they present themselves to the eye; they seem as they are represented to the mind. Things appear good or bad, as far as we

can judge by our senses. Things seem right or wrong as we determine by reflection. Perception and sensation have to do with appearing; reflection and comparison, with seeming. When things are not what they appear, our senses are deceived; when things are not what they seem, our judgment is at fault.

Exercise.

It ——— that he not only detained the property from the rightful owner, but even appropriated a large portion of it.

As far as I can judge of the question, it ——— impossible to explain it in any thing like a satisfactory manner.

Those who are not accustomed to judge of distances are very often deceived; for many objects which ——— far off, are in reality much nearer to us than we suppose.

I have been informed by persons who have made frequent ascents in a balloon, that, upon those occasions, the earth ——— like a small speck when the balloon has attained its greatest height, and the men and women upon it no bigger than mites in cheese.

In fine weather, at sea, we may often observe, a long dark line upon the horizon, which rises up from the water, and ——— like land. This is said to be the effect of the heat, and sailors consider it a sure sign of length of fine weather.

In my dream, I ——— to have taken the shape and size of a bat, and to be flying through the dark air at a rapid pace.

"Lashed into foam, the fierce conflicting brine
——— o'er a thousand raging waves to burn."

"My noble master will ———
Such as he is, full of regard and honour."

To articulate—to pronounce.

To *articulate* is to utter distinctly every syllable of which a word is composed. To *pronounce* is to utter a word in that accent and tone which are assigned to it by custom. Articulation has to do with the distinctness of the syllable; pronunciation, with propriety of the vocalising. A child who says *possble* for possible, articulates indistinctly; a child who says *passable* for possible, pronounces improperly. Careless readers and speakers articulate badly; foreigners and countrymen pronounce improperly.

Exercise.

Demosthenes is said to have ——— so badly, that, in order to cure himself of this defect, he used to recite speeches with small pebbles in his mouth.

Though in point of information and style, he was an excellent lecturer, he ——— English with so strong a provincial dialect, that it occasionally gave many of his hearers some difficulty to understand him.

In order to ——— properly, we should be accustomed to hear and converse with those who mix in the best society.

Those who have a defect of ——— should be put under the care of an elocution-master.

The first requisite for a good reader is a distinct ———. This may be said to resemble perspicuity in style; for whatever beauties our writing may possess, they are without value when unaccompanied by this essential quality.

A bad ——— often arises from carelessness; vicious ——— is the natural consequence of having bad examples for imitation.

"Speak the speech I pray you, as I ——— it to you."

To attribute — to impute.

Both these words relate to causation. To *attribute* is to refer to as a known, or a natural cause; to *impute* is to refer to as a supposed, or an evil cause. Bad health is sometimes attributed to intemperance. Riots and discontent among a people may be attributed to a bad harvest, or may be imputed to the unpopularity of the government. In attributing, we assign things as causes; in imputing, we assign the feelings or acts of persons as causes. To impute is generally used in a bad sense; to attribute, in either a good or a bad sense.

Exercise.

"Perhaps it may appear upon examination that the most polite ages are the least virtuous. This may be ——— to the folly of admitting wit and learning as merits in themselves, without considering the application of them."

"This obscurity cannot be ——— to want of language in so great a master of style."

"The imperfection of telescopes is ——— to spherical glasses; and mathematicians have propounded to figure them by the conical sections."

"We, who are adepts in astrology, can ——— it to several causes in the planets, that this quarter of our great city is the region of such as either never had, or have lost, the use of reason."

"I have formerly said that I could distinguish your writings from those of any others; 'tis now time to clear myself from any ——— of self-conceit on that subject."

Whenever a great undertaking fails, the blame is always ——— to those who advised it.

To avenge—to revenge.

We *avenge* others; we *revenge* ourselves. When we revenge, we return evil for evil (real or supposed) done to ourselves. When we avenge, we punish an injury done to another. In both cases, vengeance is exercised; in the former for ourselves, in the latter for another. To avenge is an act of retributive justice; to revenge is an act of passion.

Exercise.

"The day shall come, the great ———ing day,
Which Troy's proud glories in the dust shall lay."

"'Your health, my Glaucus,' said he, quaffing a cup to each letter of the Greek's name with the ease of the practised drinker; 'will you not be ——— on your ill-fortune of yesterday? See, the dice court us.'"

"Come Antony, and young Octavius, come,
——— yourselves alone on Cassius."

"It is a quarrel most unnatural,
To be ——— on him that loveth thee."

"With heart of fire, and foot of wind,
The fierce ———er is behind."

"By a continued series of loose, though apparently trivial gratifications, the heart is often as thoroughly corrupted as by the commission of any one of those enormous crimes which spring from great ambition, or great ———."

"May we, with the witness of a good conscience, pursue him with further ———?"

With tears in her eyes, she related the insult she had just received, and entreated me to ——— her.

"The just ———er of his injured ancestors, the victorious Louis, was darting his thunder."

To compare to—to compare with.

One thing is compared *to* another when a resemblance is found between them: anger is compared *to* a tempest. One thing is compared *with* another when our object in bringing them together is to discover the relative worth of each. Art when compared *with* nature is found wanting. Great things may be compared *with* small.

Exercise.

In point of learning, he is not to be compared ——— his rival candidate, though he is far superior to him in natural abilities.

Human life has been compared ——— a lamp, which, for want of fresh oil to feed its flame, burns but for a little while, becomes gradually fainter, and is at length extinguished.

We have but to compare the paintings of these two masters ——— each other, to perceive how far superior, in every respect, the original is to the copy.

My brother and I had both travelled, at different times, over the same country; and I found, on comparing my notes ——— his, that our opinions on the scenery, manners, and habits of the people, agreed in almost every particular.

Burke, in one of his writings, speaking of the necessity of large open spaces for the recreation and exercise of the poor, compares the parks of the metropolis ——— the lungs of the human body.

"Solon compared the people ——— the sea, and orators and counsellors ——— the winds; for that the sea would be calm and quiet if the winds did not trouble it."

What a difference do we find when we compare the gaiety and light-heartedness of boyhood ——— the cares and anxiety

of more advanced life! how imperceptibly does the step lose its light, firm, and elastic tread, and the voice its full and commanding tone!

To compare—to contrast.

Things which bear some resemblance to each other may be *compared.* Things which are strikingly unlike each other are *contrasted.* When we compare, it is with a view to show a likeness; when we contrast, it is in order to show a dissimilitude. The dreadful ravages of war cannot be compared to, but may be contrasted with, the quiet blessings of peace. A man may be compared to a tree, because we can discover many points in which they resemble each other. White is contrasted with black.

Exercise.

When we ——— the squalid poverty of the artisan or labourer with the comforts and refinement of the middle and higher classes, how striking is the difference!

These two men differed so widely in character and habits, that it would be absurd to attempt to institute a ——— between them.

On ——— the two books, I found that both writers had treated the subject in nearly a similar manner, and that they differed only in detail.

On entering this abode of desolation, what a ——— presented itself! I had just left a company of light-hearted, joyous companions, full of mirth and jollity:—here I found

the silence of sadness, interrupted only by the sobs of despair, or the fitful shrieks of painful disease.

He who is in the habit of ——— his own condition with that of others, will be obliged to confess that, whatever disappointments or reverses it has been his lot to suffer, he has many reasons to consider himself fortunate.

"I will hear Brutus speak :—
I will hear Cassius, and ——— their reasons."
"In lovely ——— to this glorious view,
Calmly magnificent, then we will turn
To where the silver Thames first rural grows."

To conciliate — to reconcile.

To *conciliate* is to gain the good-will of others for ourselves ; to *reconcile* is to bring together those who have been at variance. One man conciliates the esteem of another. A common friend reconciles two persons who have quarrelled. In conciliating, we attract others to ourselves; in reconciling, we bring two others together. Our manners conciliate; our influence reconciles.

When we reconcile *ourselves* to things or persons, we make the first advances to them. When we conciliate others, we behave in such a way that they make the first advances to us.

Exercise.

The kindness and clemency of Julius Cæsar soon ——— the minds even of those who had been his most implacable enemies.

The two parties entertained such a violent hatred towards

each other, that it required all the experience and tact of the minister to ——— them.

I shall never be able to ——— myself to a life so full of difficulties and dangers.

It was no easy matter to ——— such fierce and savage tribes, and induce them to submit to the absolute dominion of a foreign power.

By the mediation of a third party, the quarrel was at length made up, and both parties declared that they were wholly ——— to each other.

"The preacher may enforce his doctrines in the style of authority, for it is his profession to summon mankind to their duty; but an uncommissioned instructor will study to ——— whilst he attempts to correct."

The most difficult task for a minister is to ——— all the parties which exist in the state to his own interests, and to ——— conflicting factions to each other.

"It must be confessed a happy attachment which can ——— the Laplander to his freezing snows, and the African to his scorching sun."

To confess—to acknowledge.

To *acknowledge* is to make known by any means of communication; to *confess* is to make known by speaking. An acknowledgment is public; a confession is private. The former is said of a fault, or a mistake, and is used in reference to venial errors; the latter applies particularly to graver charges. We acknowledge an omission of duty; we confess a commission of sin. A debt is acknowledged; a crime is confessed.

Exercise.

It is not sufficient that we ——— our faults; we ought also to endeavour to compensate for the injury which our errors may have caused to others.

The police officer ——— that he had done wrong, in allowing the man to quit his presence even for a moment; but he strongly denied that the prisoner's escape had been effected by his connivance.

It was not till after he was tried and convicted on the clearest evidence that the prisoner ——— his guilt, and made a long statement of all the circumstances connected with the robbery.

Fourteen of the conspirators were condemned and executed; seven of whom died ——— their crime.

They died penitent, ——— the justness of the sentence by which they were executed.

Dangerfield, being committed to Newgate, ——— the forgery, which, though probably of his own contrivance, he ascribed to the Earl of Castlemain, the Countess of Powis, and the five lords in the Tower.

To confute — to refute.

When one argument is neutralised by another, it is *confuted;* when an assertion is proved to be false it is *refuted.* A confuted proposition is reduced to an absurdity. When a charge is refuted, the refutation remains triumphant, but does not alter the character of the charge. In confuting, we prove the absurdity — in refuting, we prove the falsehood of an assertion. Opinions, arguments, paradoxes,

&c. are confuted; slander, insinuations, accusations, &c. are refuted.

Exercise.

"'Tis such absurd, miserable stuff, that we will not honour it with especial ———ation."

"The learned do, by turns, the learn'd ———,
Yet all depart unaltered by dispute."

"Philip of Macedon ——— by the force of gold all the wisdom of Athens."

"He could on either side dispute,'
———, change hands, and still ———."

"He knew that there were so many witnesses in these two miracles, that it was impossible to ——— such multitudes."

He made some slight effort to ——— the charge brought against him, but without success; and his reputation thus received a blow from which it never afterwards wholly recovered.

"The arguments employed on the opposite side, in favour of this view of the question, were so weak and inconclusive, that we had no difficulty in ——— them."

"Self-destruction sought, ———es
That excellence thought in thee."

To conjecture—to guess.

We guess about the fact; we conjecture on the possibility of the fact. A conjecture is more vague than a guess. We may have a reason for guessing, but conjecture is pure hazard. We guess a person's age from his appearance. When we are utterly at

a loss to comprehend a sentence, all we can do is to conjecture its meaning. A guess is an approach to the truth. A conjecture may, or may not, be near the truth. In guessing, we arrive at a probable conclusion from imperfect premises; in conjecturing, we arrive at a possible conclusion from uncertain premises.

Exercise.

Not having seen his friend for a long time, he ——— that illness was the cause of his absence.

The settled gloom of his countenance, his restless eye, and anxious expression, made it easy to ——— the unhappy state of his mind.

The blind man, after carefully passing his hand over the stranger's countenance, ——— immediately that it was the same person who had taken shelter in his cottage a few weeks before.

Some children ——— riddles much more readily than others.

Having no suspicion of poison, the physician was at a loss to ——— the cause of such violent symptoms.

The landlady, ———ing by my exterior that I was not likely to be a profitable customer, replied that she had no accommodation for gentlemen of my appearance.

The mariners ——— by the clouded state of the horizon, and the sudden gusts of wind, that a storm was rapidly approaching.

"Persons of studious and contemplative natures often entertain themselves with the history of past ages, or raise schemes and ——— upon futurity."

"And these discoveries make us all confess
That sublunary science is but ———."

To contemplate — to meditate.

We *contemplate* sensible objects; we *meditate* on actions or abstract qualities. The starry heavens and the rising sun are fit objects for contemplation. Ingratitude, friendship, benevolence, &c., are proper subjects for meditation.

When these words are used in the sense of *to intend*, there is this difference between them, that *contemplate* is more immediately followed by the intended action than *meditate*. In this sense, what we contemplate, we look upon as likely; what we meditate, we consider as probable, but more remote. We contemplate a journey into the country; we meditate an excursion abroad.

Exercise.

The ——— of nature fills the mind with the sublimest thoughts.

During the long period of his confinement, he had full leisure to ——— on his past follies; and he left the prison with a strong determination to reform his life, and become a respectable and useful member of society.

He was aroused from his ——— by the loud report of a gun, and turning his head to the right, he perceived two men, in the dress of hunters, approaching the spot where he stood.

As they had not ——— any danger, they were unprovided with weapons of defence.

In ——— the nature of the Divine Being, the soul is lost in her own insignificance, and is utterly confounded by the immensity and infinity of the object.

I have been for some months ——— a journey to Italy, but

I am now so overwhelmed with business, that I see no likelihood of its taking place this year.

The poet stood on a lofty eminence, formed by the peak of a craggy rock, and ——— the scene below him with unmixed delight.

"I sincerely wish myself with you to ——— the wonders of God in the firmament, rather than the madness of man on the earth."

"But a very small part of the moments spent in ——— on the past produce any reasonable caution or salutary sorrow."

To copy — to imitate.

To *copy* has to do with the outward appearance; to *imitate*, with internal signification. We copy words; we imitate meaning. The result of a copy is a likeness to the eye; the result of an imitation is a likeness to the mind. In copying, we multiply the original; in imitating, we present a variety of the original. In copying a sentence, we transcribe the words which it contains; in imitating a sentence, we construct one in a similar manner to the one placed before us. The hand copies; the mind imitates. A painting may be copied; the style of a painter may be imitated.

Exercise.

"Poetry and music have the power of ———ing the manners of men."

"Since a true knowledge of nature gives us pleasure, a lively ——— of it, either in poetry or painting, must produce

a much greater; for both these arts are not only true ——— of nature, but of the best nature."

"The Romans having sent to Athens and the Greek cities of Italy for the ——— of the best laws, chose ten legislators to put them into form."

"We should remember that although it be allowable to form our general style upon that of some eminent writer, yet that a close and servile ——— of the style of *any* author will lead us to adopt its faults as well as its beauties."

"I have not the vanity to think my ——— equal to the original."

The two paintings so closely resembled each other, that it was extremely difficult to determine which was the ——— and which the original.

——— the six first stanzas of this poem.

"Some imagine that whatsoever they find in the picture of a master who has acquired reputation, must, of necessity, be excellent; and never fail, when they ———, to follow the bad as well as the good things."

To decrease — to diminish.

To *decrease* is to grow less; to *diminish* is to make or become less. To decrease is relative and gradual; to diminish is positive. To decrease is an internal, and to diminish an external action. In addition to which distinction it may be proper to remark, that to decrease is more frequently applied to quantity or size, and to diminish, to number. Things decrease when they grow less from within, or when the cause of their growing less is imperceptible. They are diminished when something is taken from them from without, or when the cause of

their becoming less is more evident. Water exposed to the sun decreases in quantity. A snowball during a thaw will decrease in size. An army is diminished in numbers by disease or famine. Many substances decrease in size by shrinking, such as flannel, cloth, &c.

Exercise.

As we approach winter, the days gradually ——— in length.

That which we call good is apt to cause or increase pleasure, or ——— pain in us.

Upon instituting an examination of his affairs, it was discovered that, from a long course of reckless extravagance, his income was ——— by at least one-half.

By some untoward accident, the gas was allowed to escape much more quickly than was intended; in consequence of which the balloon ——— in size so rapidly, that the aëronauts were in imminent danger of being precipitated to the earth.

"When the sun comes to his tropics, days increase and ——— but a very little for a great while together."

"Crete's ample fields ——— to our eye,
Before the Boreal blasts the vessels fly."

To dissert—to discuss.

In a dissertation, we expatiate upon a subject, and engraft upon it our own ideas, in order to explain it more fully. A dissertation is then an amplified discourse. In discussing, we examine the

real meaning of what is before us, by shaking out, as it were, its points singly and separately. The object both of a dissertation and a discussion is to arrive at a more perfect knowledge of a subject. In disserting, we add our own ideas by way of illustration; in discussing, we examine, to come at the real meaning.

Exercise.

"A country fellow distinguishes himself as much in the church-yard as a citizen does upon 'Change; the whole parish politics being generally ——— in that place either after the sermon or before the bell rings."

"This knotty point should you and I ———,
Or tell a tale?"

"Plutarch in his ———ion on the poets, quotes an instance of Homer's judgment in closing a ludicrous scene with decency and instruction."

"Could I, however, repeat to you the words of a venerable sage (for I can call him no other), whom I once heard ———ing on the topic of religion, and whom still I hear whenever I think on him; you might accept perhaps my religious theories as candidly as you have my moral."

"We are here to ——— only those general exceptions which have been taken."

———ions are frequently written on disputed points in literature, such as Bentley's ——— on the Epistles of Phalaris, De Pauw's ——— on the Egyptians and Chinese, &c. &c.

To equivocate—to prevaricate.

To *prevaricate* is to evade a question so as to escape detection; to *equivocate* is to answer a

question in such a way that two senses are involved. The object of the prevaricator is to escape detection; that of the equivocator is to deceive his questioner. The prevaricator shuffles; the equivocator misleads. An equivocator conceals the real meaning under the one put forth; a prevaricator gives us no information on the subject of our question.

Exercise.

The evidence of this witness was so full of ———, that the judge ordered that he should be immediately taken into custody, and there held during the pleasure of the court.

A sentence is ——— when it is equally intelligible in two distinct senses; as, for example, in the following French expression: "Je voudrais bien l'avoir." This, when pronounced, would leave the meaning ———, for it might signify equally: "I should like to have it," and "I should like to see her."

"Several Romans, taken prisoners by Hannibal, were released upon obliging themselves by an oath to return again to his camp: among these was one who, thinking to elude the oath, went the same day back to the camp, on pretence of having forgotten something; but this ——— was so shocking to the Roman senate, that they ordered him to be delivered up to Hannibal."

Irish witnesses are remarkable both for their ——— and ———; they either endeavour to avoid the question altogether, or else they answer it in such a way as to give no satisfactory information.

"There is no ———ing with God when we are on the very threshold of his presence."

"A secret liar or ———or is such a one as by mental

reservations and other tricks deceives him to whom he speaks, being lawfully called to deliver all the truth."

To foretel—to predict.

We *foretel* by calculation, and with some degree of certainty; we *predict* from pure conjecture. Strictly, no one can predict, though wisdom and experience will frequently enable men to foretel what will happen. Astronomers foretel eclipses; astrologers predict good or bad fortune.

The noun *prediction* expresses what is foretold, as well as what is predicted, but we should not for that reason place the same fate in the predictions of a gipsy or an almanac-maker, as in those of a philosopher or an astronomer.

Exercise.

It has been ———, that when London shall join Hampstead, extraordinary changes will take place in England; what these changes are, the prophet did not mention, but there seems every likelihood that the truth of his ——— will be soon put to the test.

Astronomers can calculate eclipses with such precision, that they ——— the very moment in which they will take place.

Mr. Murphy, whose weather-almanac gained him so high a reputation some years past, goes on ——— every year, but no one any longer places faith in his ———.

Though their father perceived and ——— all the difficulties and dangers they would have to undergo, the sons turned

a deaf ear to his representations, and, being obstinately bent upon the undertaking, lost no time in preparing for its execution.

The Roman augurs, whose office it was to ——— the good fortune or ill success of an undertaking, were themselves so alive to the absurdity of their assumption, that, according to Cicero, they could not look each other in the face without bursting into laughter.

"Above the rest, the sun, who never lies,
——— the change of weather in the skies."

To go back—to return.

Those who are in a place we have left, speak of us as having *gone back;* those who are in a place at which we are arrived, speak of us as having *returned.* We go back *from*, we return *to.* In the former, the idea of the place we have just left is prominent; in the latter, the idea of the place we are arrived at predominates. A man sets out from London to Liverpool; on his arrival at Birmingham, he finds himself obliged to go back from Birmingham, and return to London.

Though the preposition *to* is not always expressed after the verb return, it is always understood. In such phrases as "The boy returned from school," there is always understood, *to* his father's house, or some such equivalent. The same remark (of the preposition *from*) may be made of the verb "go back."

Exercise.

"To ——— to the business in hand, the use of a little insight in those parts of knowledge is to accustom our minds to all sorts of knowledge."

After remaining with us for two months, during which he had leisure to examine all the curiosities in the neighbourhood, he ——— home to his friends in the country, where he is now engaged in writing a work on the natural history of this place.

Having discovered that my trunk had been left behind at Wiesbaden, I was obliged to ——— from Biberich to Wiesbaden to fetch it, which detained me a night longer than I had intended.

When he had gone through the usual course of study in the medical schools, he ——— from Paris with the intention of establishing himself as a physician in London.

I knocked at my friend's door and asked if he had ——— London; the servant answered that he had been in town, but that he was ——— into the country.

To prevail with—to prevail upon.

We *prevail with* another, when our influence is sufficiently strong with him to persuade him to do that to which he was not inclined; we *prevail upon* another, when our arguments are sufficiently strong to cause him to do that to which he was violently disinclined. An address to the feelings prevails *with* another; an address to the reason prevails *upon* another. Milton makes Eve say: "The serpent prevailed *with* me." Charles the First could

not be prevailed *upon* to give up the command of the army.

Exercise.

"There are four sorts of arguments that men, in their reasoning, make use of to ——— them."

"Herod, hearing of Agrippa's arrival in Upper Asia, went thither to him, and ——— him to accept an invitation."

"Upon assurances of revolt, the queen was ——— to send her forces upon that expedition."

"He was ——— to restrain the Earl of Bristol upon his first arrival."

"They are more in danger to go out of the way, who are marching under the conduct of a guide, that it is a hundred to one will mislead them, than he that has not yet taken a step, and is likelier to be ——— to inquire after the right way."

"——— some judicious friend to be your constant hearer, and allow him the utmost freedom."

"Having reasoned with him for some time on his folly, and seriously entreated him to consider its inevitable consequences, I at last ——— him to revoke the order."

——— obdurate minds nothing ———.

To repeal—to revoke.

Both these words mean to call back. Repeal, from the French *rappeler;* and revoke, from the Latin *revocare.*

We *revoke* what has been said, we *repeal* what has been laid down as law. Hence, edicts are revoked, and statutes are repealed. The proclaimed law is revoked; the written law is repealed. We

do not say the repeal — but the revocation of the edict of Nantes: neither do we speak of the revocation — but of the repeal of the Irish Union. Both words are used chiefly in a legal or political sense. It should also be observed that a single individual revokes, and that an assembly repeals. Emperors and kings can revoke a sentence; the Parliament can repeal laws.

Exercise.

No arguments could induce the cruel Sultan to ——— the decree he had published against these unoffending people, and in a few weeks they were all banished from the country.

Such laws as are not found necessary to execute, or which have arisen from circumstances no longer existing, should be immediately ———.

The ——— of those taxes which pressed most heavily on the poorer portion of the population was now found absolutely necessary, and a law was passed to that effect, at the beginning of the session.

The order was ——— just in time to save the poor prisoner, who, otherwise, would have inevitably suffered death that morning.

Seeing the injury they had caused, the king determined ——— these privileges, and to throw open the competition to all ranks of the state.

"When we abrogate a law as being ill-made, the whole cause for which it was made still remaining, do we not herein ——— our own deed, and upbraid ourselves with folly?"

Shall — Will.

The following explanations will show the distinction between these auxiliaries: —

I. When the sentence is affirmative, *shall*, in the first person, expresses purpose or intention; in the second and third, it commánds.

Will, in the first person, promises; in the second and third, it expresses purpose.

II. When the sentence is interrogative, *shall*, in the first and third persons, asks the permission or advice of another; in the second, it asks the intention of another.

Will is never used properly (interrogatively) in the first person singular or plural; in the second, it inquires about the will, and in the third, about the purpose of others.

The table below will perhaps more clearly explain the distinction between these words, so puzzling to natives as well as to foreigners.

I. (AFFIRMATIVELY.)

Singular.

1. I shall go = I intend to go.
   I will go = I promise to go.
2. You shall go = I command you to go.
   You will go = You intend to go.
3. He shall go = I command him to go.
   He will go = He intends to go.

Plural.

1. We shall go = We intend to go.
   We will go = We promise to go.
2. As the singular.
3. They shall go = I command them to go.
   They will go = They intend to go.

II. (INTERROGATIVELY.)

Singular.

1. Shall I go? = Do you wish me to go?
   Will I go? = *incorrect* (never said).
2. Shall you go? = Do you intend to go?
   Will you go? = Do you {choose / wish} to go?
3. Shall he go? = Do you permit him to go?
   Will he go? = Does he {choose / intend} to go?

Plural.

1. Shall we go? = Do you {choose / wish} us to go?
   Will we go? = *incorrect* (never said).
2. As the singular.
3. Shall they go? = Do you choose them to go?
   Will they go? = Do they intend to go?

Exercise.

"——— I lift up the veil of my weakness any further, or is this disclosure sufficient?"

"What ——— we say? Which of these is happier?"

"He was a man, take him for all in all,
We ne'er ——— look upon his like again."

"The law ——— be known to-morrow to far the greatest number of those who may be tempted to break it."

"I ——— not urge that private considerations ought always to give way to the necessities of the public."

I ——— go to Brighton to-morrow, and ——— take an early opportunity of calling on your friend there.

"But of the tree of knowledge of good and evil thou ——— not eat; for in the day that thou eatest thereof, thou ——— surely die."

"Thou ——— not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell."

To wake—to waken.

To *wake* is to cease from sleeping; to *waken* is to make to cease from sleeping. The former is an intransitive, the second, a transitive verb. This explanation will be illustrated in the following examples:—"The child *woke* at six o'clock," and, "They *wakened* the child at six o'clock." *

These verbs, when used with the prefix *a* (awake, awaken), have a more intensive meaning; thus, one who wakes, no longer sleeps; but one who awakes, rouses himself up from his sleep, and shakes it off. Again, one who wakens another interrupts his sleep; but one who awakens another takes care that he shall not fall again into his former state of sleep.

Exercise.

"I cannot think any time, ———ing or sleeping, without being sensible of it."

"When he was ——— with the noise
And saw the beast so small,
What's this, quoth he, that gives so weak a voice
That ——— men withal?"
"Alack, I am afraid they have ———
And 'tis not done!"

"The book ends abruptly with his ———ing in a fright."

"The soul has its curiosity more than ordinarily ———

* By the older authors these two verbs were used indiscriminately in a transitive or intransitive sense; but the difference here explained is observed by all the best modern writers.

when it turns its thoughts upon the conduct of such who have behaved themselves with an equal, a resigned, a cheerful, a generous, or heroic temper in the extremity of death."

I ——— at five o'clock, and rising immediately, prepared for my departure.

"Death is a scene calculated to ——— some feelings in the most obdurate breast."

I desired the servant to ——— me at seven the next morning.

All—Every—Each.

All is collective; *every* is distributive; *each* is restrictive. All describes things or persons taken together; every describes them taken singly; and each describes them taken separately. In the three following phrases,—1. All the men. 2. Every man. 3. Each man,—the first designates a body of men taken together; the second may designate the same number and in the same position, but considered singly; the third considers them apart from each other. Besides these distinctions, it is to be remembered, that each relates to two or more individuals: every, always to more than two.

Exercise.

"——— man's performances, to be rightly estimated, must be compared to the state of the age in which he lived."

"Taken singly and individually, it might be difficult to conceive how ——— event wrought for good. They must be viewed in their consequences and effects."

"Harold, by his marriage, broke ——— measures with the Duke of Normandy."

"And Brutus is an honorable man,
So are they ———, ——— honorable men."

"——— one that has any idea of a foot, finds that he can repeat that idea, and joining it to the former, make the idea of two feet."

"Wise Plato said the world with men was stored,
That succour ——— to other might afford."

"Aristotle has long since observed how unreasonable it is to expect the same kind of proof for ——— thing, which we have for some things."

Though it is our duty to live amicably, we cannot live in friendship, with ——— men.

Any — *Some.*

Some is a certain individual or collective quantity, in other respects indefinite. *Any* is whatever individual or quantity you please; it is applied to all individuals of every species, and is indefinite in every respect.

Some men wish to speak to you.
I do not wish to see *any* men.
Some houses are more convenient than others.
Any houses are more convenient than this.
*Some*thing has happened to vex me.
I never knew *any* thing so provoking.

Exercise.

I have seen ——— thing to-day which struck me as very remarkable.

I never saw ——— thing equal to that fellow's stupidity.

If you will call on me to-morrow between five and six o'clock, I have ———thing curious to show you.

Shall I send you ——— fruit? Not ———, I thank you.

We must converse on that subject ——— day when we are alone, and there is no one to interrupt us.

I shall be at home all day to-morrow; and shall be happy to see you at ——— hour you choose to come.

At ——— rate, I shall be sure to see you ——— time before your departure for India.

Never allow your time to pass in total inactivity; ——— occupation, however insignificant, is better than being idle.

——— children have a quicker perception than others; but those who have common sense can generally understand what is clearly explained.

"——— of them did us no great honor by their claims of kindred."

"——— to the shores did fly,
——— to the woods, or whither fear advised,
But running from, all to destruction hie."

"How fit is this retreat for uninterrupted study!——— one that sees it will own, I could not have chosen a more likely place to converse with the dead in."

Common— Ordinary.

1. The distinction between these words when they signify *of frequent use* is this: What is *common* is done by many persons; what is *ordinary* is repeated many times. Ordinary has to do with the repetition of the act; common, with the persons who perform it. Thus, to dine is a common practice, because it is done by many persons; and it is an

ordinary practice, since it is repeated every day. As nouns, the same difference exists between the two words; a common is a piece of ground which many persons have an equal right of enjoying; an ordinary is a meal repeated daily or weekly.

2. In the sense of *low*, ordinary wants distinction; common wants attraction.

Exercise.

"Men may change their climate, but they cannot their nature. A man that goes out a fool, cannot ride or sail himself into ——— sense."

"Though in arbitrary governments there may be a body of laws obscured in the ——— forms of justice, they are not sufficient to secure any rights to the people, because they may be dispensed with."

"Though life and sense be ——— to man and brutes, and their operations in many things alike; yet by this form he lives the life of a man, and not of a brute, and has the sense of a man, and not of a brute."

"Neither is it strange that there should be mysteries in divinity, as well as in the ——— operations of nature."

It is a ———ly received opinion that art cannot flourish without patronage; that is, that unless, in every country, individuals of rank and wealth bestow some of their riches in encouraging the efforts of the artist, those efforts must fail, and their originator must languish in poverty and neglect.

"Every ——— reader, upon the publishing of a new poem has will and ill-nature enough to turn several passages of it into ridicule, and very often in the right place."

Enormous — Immense.

Enormous is out of rule; *immense,* beyond measure. Enormous is properly applied to magnitude; immense, to extent and distance. A giant is enormous; the ocean is immense. A man of enormous strength is one who is stronger than most men; a man of immense strength is one whose strength is incalculable. Immense expresses a higher degree than enormous. Milo of Crotona was said to possess enormous strength. The distance from the earth to the sun is immense.

Exercise.

The national debt of Great Britain is calculated at between eight and nine hundred millions sterling; an ——— sum, and which would appear sufficient to crush the energies of the most industrious nation on earth.

The hydro-oxygen microscope magnifies to 10,000 times, so that mites in cheese, when seen through its tube, appear of an ——— size.

It is related of Maximin, the Roman emperor, that he was a man of such ——— size, that his wife's bracelet usually served him for a thumb-ring; and also that his strength was so ———, that he could break a horse's leg with a kick.

The greater part of North America, when first colonised, was covered with ——— forests, which have been gradually cleared away, as the settlers increased, and required the ground for cultivation.

The ——— expanse of ocean which here presents itself to the eye of the astonished beholder, fills him with the sublimest thoughts.

His appetite was so ———, that one of his usual meals

would have sufficed to satisfy the desires of four ordinary men.

"The Thracian Acamas his falchion found,
And hew'd the ——— giant to the ground."

"O goodness infinite! goodness ——— !
That all this good of evil shall produce!

Ferocious — Savage.

The etymology of the word *ferocious* is, partaking of the nature of beasts; the derivation of *savage* points to a particular mode of life; viz. that of the woods. Ferocious is, therefore like a wild beast; savage, like an inhabitant of the woods. Ferocious is opposed to gentle; savage, to civilised. The cruelty of a savage is the consequence of his mode of life, of his want of intercourse with his fellow-men, &c.; the cruelty of a ferocious man arises from his natural disposition. Savages are not always ferocious; many of them have been remarkable for their gentleness of disposition. The savage man requires culture and civilisation; the ferocious man requires taming.

Exercise.

Among civilised men, we have as many examples of ——— brutality, as among the untutored savages of the woods.

The parties of American Indians who lately visited London exhibited all the varieties of a ——— life before their spectators; they pitched their tents, sang, danced, shot at a target, &c.

It is an error to suppose that the habits of a ——— life necessarily involve cruelty of disposition, though it must be admitted that they frequently produce that result.

The Romans were considered a civilised people, and yet, where do we find more frequent examples of a ——— disposition than among the Roman soldiery?

Of all the ——— tribes which contributed to the destruction of the Roman empire, the Huns were the most ——— and the most formidable.

The victory which the rebels had thus gained was followed by the most ——— cruelties.

"The ——— character of Moloch appears both in the battle and the council with exact consistency."

The ——— nature of the young barbarian was soon softened by his intercourse with the inhabitants of civilised nations.

"Thus people lived altogether a ——— life, till Saturn, arriving on those coasts, devised laws to govern them."

Grecian — Greek.

The adjectives Greek and Grecian are often indiscriminately used. The distinction which ought to be observed between them is as follows: — Greek signifies belonging to Greece; and Grecian, relating to Greece. We may speak of a Greek poet, the Greek language; and of Grecian architecture, or Grecian history. An imitation of what is Greek, is Grecian. A Greek helmet is one preserved as a piece of antiquity; a Grecian helmet is one made of the same form and shape. A Greek temple is a temple in Greece; a Grecian temple is one built upon the model of a Greek temple.

Exercise.

"I shall publish, very speedily, the translation of a little ——— manuscript."

"Look upon Greece and its free states, and you would think its inhabitants lived in different climates, and under different heavens from those at present; so different are the geniuses which are formed under Turkish slavery, and ——— liberty."

"In the ——— tongue he hath his name Apollyon."

"The whole school of the ——— rhetoricians of that time (the reign of Hadrian), who looked upon themselves as forming a second golden age of oratory, spoke and wrote from the models of the ancients, but, unfortunately, there is no substance in what they spoke and wrote."

"It is not surprising, however culpable, that in opposition to the general taste of mankind, many still admire, and labour to restore, the Gothic architecture; or that, tired of ——— beauty, they endeavour to import into northern climates a style often mixed and modified with their own grotesque or puerile inventions."

—♦—

Handsome—Pretty.

Handsome qualifies what is at once striking and noble. *Pretty* is said of that which combines the qualities small, regular, graceful, and delicate. We admire what is handsome; we love what is pretty. Trees are handsome. Flowers are pretty. Neither handsome nor pretty is of necessity combined with expression, though they do not exclude it. A man may be handsome, and a woman pretty, without either of them having an intelligent expression. The words imply merely regularity, proportion, and symmetry.

Exercise.

At the foot of the hill stood a ——— cottage in the midst of a beautiful garden filled with the choicest plants and flowers.

The town-house is a ——— building of the Doric order extending three hundred yards along the river, and has a very striking appearance from whatever side you approach it.

Belzoni, the traveller, was a tall, ——— man, of extraordinary muscular strength, and able to support the greatest fatigue.

I had got over the stile, and was walking through the field, when I perceived a group of children amusing themselves in the neighbouring meadows. They were dancing in a ring round one of the ———est little girls I ever beheld, and repeating, as they danced, some lines, which I was not near enough to understand.

The forget-me-not, one of the ———est flowers I ever saw, grows wild on the hills in Prussia and Nassau.

"Dresden is the neatest town I have seen in Germany; most of the houses are new built, and the Elector's palace is very ———."

"The Saxon ladies resemble the Austrian no more than the Chinese do those of London; they are very genteelly dressed, after the English and French modes, and have generally ——— faces."

Impertinent—Insolent.

Impertinent and insolent are both Latin words. We are *impertinent* when we do or say any thing which does not belong to us, or which is not our business. We are *insolent* when we are heedless of the rank or position in society of those whom we

address. The impertinent man shows a want of discretion; the insolent man, a want of humility, or self-respect.

Exercise.

It is much more difficult to bear the ——— haughtiness of our superiors, than the ——— behaviour of our equals or inferiors.

His indiscretion was unparalleled; and his curiosity so insatiable, that he was continually asking the most ——— questions.

——— is a quality peculiar to little minds, and results from want of discretion and good sense; ——— may exist in combination with a strong judgment, and is nearly allied to conceit and egotism: the former excites our pity or contempt, the latter is always odious.

A modest and respectful deportment sits well upon all persons, especially upon the young, in whom an ——— forwardness, and prying curiosity, are most reprehensible qualities.

Finding that his deceit was likely to be discovered, and having exhausted all his arts of concealment, he assumed an ——— tone, expecting to frighten his accusers into a belief of what he could not persuade them was true.

On being questioned by the master about what he knew of the matter, the boy, replied, with great ———, that he was his own master when the school-hours were over, and that he was not responsible for his actions to any one but his parents.

"The ladies whom you visit think a wise man the most ——— creature living; therefore you cannot be offended that they are displeased with you."

"We have not pillaged those provinces which we rescued; victory itself hath not made us ——— masters."

Ingenious — Ingenuous.

Ingenious respects the intellectual; *ingenuous*, the moral man. Ingenious appears in the work; ingenuous, in the face. Men are ingenious who invent or contrive what raises our admiration. Children are ingenuous in whose character there is no deceit. An ingenious contrivance; an ingenuous answer. Both these words, in their derivation, lead us to the idea of a natural, *inborn* quality; the one moral, the other intellectual.

Exercise.

He who does not choose to screen himself from punishment by a falsehood, will ———ly confess his fault.

An ——— behaviour is, in some degree, a compensation for faults committed.

He is ——— who is apt at inventing modes of evading difficulties, or who can with facility construct machines which shall answer certain intended purposes.

It is ——— to disclaim a title to that praise which we are conscious of not deserving.

An ——— artisan is ready at contrivances, and is quick at applying them to his handicraft.

The youngest son is a noble boy, with a frank and ——— countenance, and by far the handsomest of the family.

On being asked the question, the boy, ———ly acknowledged his fault, and told every thing he knew of the transaction.

What is there which the ——— of man will not at length accomplish! He skims over the surface of the ocean, dives into the deepest recesses of the earth, and even soars into the regions of the sky in search of knowledge.

"Compare the ——— pliableness to virtuous counsels which is in youth, to the confirmed obstinacy in an old sinner."

"——— to their ruin, every age
Improves the arts and instruments of rage."

—♦—

Irksome—Tedious.

Irksome is from the Saxon *weorcsam*, bringing pain, hurtful; *tedious* is from the Latin *tædium*, weariness caused by time. Irksomeness is the uneasiness of mind caused by the contemplation of what must be done, and is disagreeable to perform. Tediousness is the uneasiness caused by continuing for some time engaged in the same action. The nature of the thing to be done makes it irksome; the time it takes doing makes it tedious. Tedious, then, can never be said of what is to be done, since it is the consequence of action already begun and continued. A work to be done may be irksome, a work nearly completed may be tedious.

Exercise.

"There is nothing so ——— as general discourses, especially when they turn chiefly upon words."

"They unto whom we shall seem ——— are in nowise injured by us, because it is in their own hands to spare that labour which they are not willing to endure."

Many persons find it very ——— to give and receive visits.

Having neither books, nor companions, he was at loss to

know how to employ the ——— hours, when, to his great surprise and satisfaction, he received a letter which informed him that an intimate friend was then residing at a house not three miles from the place.

At last we arrived at the end of our ——— journey, the inconveniences of which I must relate to you in detail the first opportunity.

Such is the perversity of human nature, that we frequently find our occupations ——— simply from the consciousness that we are obliged to be engaged in them.

"For not to ——— toil, but to delight
He made us."

"On minds of dove-like innocence possessed.
On lightened minds that bask in virtue's beams,
Nothing hangs ———."

Liable — Subject.

What we are *subject* to arises from the nature of our moral or physical constitution. We are rendered *liable* by the circumstances of our position. We *are* subject; we *become* liable. All men are subject to death; whoever sits in a draught is liable to cold. We incur liabilities; we are subject by nature. He who runs into debt is liable to arrest. Many men of irritable temperament are subject to paroxysms of rage. They who calculate badly are liable to sustain loss.

Exercise.

We are all ——— to the infirmities and weakness of our mortal condition, from which no privilege can exempt any individual.

Those who indulge in excess of any kind render themselves ——— to many pains and troubles from which the sober and moderate are exempted.

The unworthy are always the most ——— to suspect the motives of others, because they are conscious of their own unworthiness, and judge of others by themselves.

Every man is ——— to death, from which no human being has ever escaped, or will ever escape.

He was for many years ——— to violent fits of coughing, which attacked him suddenly, and so weakened his constitution, that for a long time it was thought that he would never recover his health.

In many of the offices of this institution, the clerks, by omission or neglect of duty, rendered themselves ——— to certain forfeits.

Ever since they have been in this climate, the men have become much more ——— to fever and ague than they were before their arrival here.

"This, or any other scheme, coming from a private hand, might be ——— to many defects."

"The devout man aspires after some principles of more perfect felicity, which shall not be ——— to change or decay."

Little—Small.

Little wants dimension; *small* wants extension. Little is opposed to big or great; small is opposed to large. Little is derived from the Saxon *lyt dael*, a light portion or part. Small, from *smæl*, slender. Little boys become big by growing. Small children become larger. A little piece does not weigh much; a small piece does not present much surface to the

eye. The word little is often used in a secondary sense for mean; as "a little action." This signification may be accounted for by its root, *light*, that is, without weight, light of estimation.

Exercise.

I saw a pretty ——— girl standing at the garden-gate with her lap full of roses.

The garden, though very ———, was extremely well kept, and full of the choicest plants and flowers.

This ——— boy is a very ——— and delicate child, and will require great care in rearing.

The ———est heads do not always belong to the most stupid persons; frequently, the very reverse is the fact.

My words, I know, will have but ——— weight with you; nevertheless, I think it my duty to warn you of the consequences of your present course of life.

There are some insects so ——— as not to be discernible with the naked eye; and these have a nervous system, circulation of the blood, pulsation of the heart, &c.!

This piece of lead is too ——— to weigh against every thing that is in the other scale; and it is far too ——— to fill up the space in the wainscot between those two boards.

"He whose knowledge is at best but limited, and whose intellect proceeds by a ———, diminutive light, cannot but receive an additional light by the conceptions of another man."

"The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of———, ungenerous tempers."

Ludicrous — Ridiculous.

Ludicrous conveys an idea of sport or game. Ridiculous, that of laughter. Ridiculous includes an idea of contempt, which ludicrous does not convey. Persons make themselves ridiculous when they do or say that which excites our laughter, mixed with contempt. The affected are ridiculous. The ludicrous is found in circumstances which excite laughter, but which are not disparaging to the person laughed at. A monkey's tricks are ludicrous. The ridiculous makes us laugh, and at the same time lowers our estimation of the person or thing laughed at. He who talks confidently of what he does not understand, in the presence of competent judges of the subject of his remarks, makes himself ridiculous.

Exercise.

There is no folly more carefully to be avoided than affectation: it annihilates all that charming simplicity which is the great attraction of youth, and renders us ——— in the eyes of all sensible persons.

It has been objected to Shakespere that by introducing ——— scenes into his tragedies, he calls off the attention of the audience from the main plot, and disturbs the action of the drama.

Those who endeavour to make the wise and good appear in a ——— light deserve the strongest reprehension.

If any one, fifty years ago, had predicted that we should be able to travel at the rate of sixty miles an hour, the idea would have been treated by his contemporaries as ———.

"Plutarch quotes this instance of Homer's judgment, in closing a ——— scene with decency and instruction."

Nothing can be more ——— than the attempts which a tipsy man makes to endeavour to prove to others that he is perfectly sober.

"Gifford was not content with making the author ——— ; he desired to heap scorn on his person, and to make him out a fool, a knave, or an atheist."

Mature — Ripe.

Both these words qualify those things which are arrived at the perfection of their development. Between them, however, the following distinctions are to be observed. *Ripe* is used in both a proper and a secondary sense; whereas *mature* is generally used figuratively. We may say equally, a ripe fruit, and a ripe judgment; but we cannot correctly say, mature fruit. Again, ripe signifies brought to perfection by growth; mature, brought to perfection by time. A project becomes ripe for execution from the combination of those circumstances which tend to its development. Judgment arrives at maturity by time only.

Exercise.

The fruit, when ———, is gathered in large baskets, and after being carefully picked from the stalk by children employed for the purpose, is thrown into shallow wooden tubs, in which it is mashed and left to ferment.

On ——— reflection, he perceived the danger he incurred,

in associating with these men, and withdrew from their company just in time to save himself from ruin.

Though the greatest precaution was used in conducting the plot, and the conspirators had the most unbounded confidence that they should be able to carry out their designs, scarcely were their plans ——— for execution, when they were all arrested, and thrown into prison.

The young, whatever natural abilities or quickness of perception they may possess, cannot have that experience and knowledge of the world which ——— years alone can give.

"Th' Athenian sage, revolving in his mind
This weakness, blindness, madness of mankind,
Foretold that in ———er days, though late,
When time should ripen the decrees of fate,
Some god would light us."

Modest—Bashful.

Modest, as synonymous with *bashful*, signifies that retiring manner of behaviour which is opposed to self-sufficiency and conceit. *Bashful* implies an awkwardness of manner arising from want of self-confidence. The modest have not too high an opinion of themselves. The bashful blush, hang down their heads, and stammer when spoken to. It is as charming to converse with the modest, as it is painful to converse with the bashful. The modest are confident though not conceited; the bashful have no self-possession.

Exercise.

His kindness, affability, and ——— deportment, together with his well-known courage and great talent, gained him the universal love and respect of his countrymen.

"He looked with an almost ——— kind of modesty, as if he feared the eyes of man."

——— authors, in their first attempts at writing, either conceal their names, or appear before the public with an assumed title.

"Antiochus wept, because of the sober and ——— behaviour of him that was dead."

Conquerors should be ———, for in prosperous fortune, it is difficult to refrain from pride and conceit; indeed some good and great captains have, in like cases, forgotten what best became them.

His downcast look and timid air immediately betrayed his ——— to the whole company; and when he was addressed, he was so agitated that he could not utter a word in reply.

"Our author, anxious for his fame to-night,
And ——— in his first attempt to write,
Lies cautiously obscure."

"Your temper is too ———,
Too much inclined to contemplation."

Alone — Only.

These two words, when used as adverbs, are to be distinguished as follows:

Only excludes other things or persons from our consideration. *Alone* signifies, of itself, of its own power. Thus: "He only could do it," means that no other but himself could do it. "He alone could do it," signifies that he, without the assistance of others, could do it.

Exercise.

He ———, of all their number, had sufficient resolution to declare himself ready to proceed immediately upon this expedition.

When we heard what was proposed by the opposite party, all our friends exclaimed loudly against the proposition, and declared that the last argument ——— was sufficient to show the weakness of their cause.

——— one more circumstance remains to be mentioned which will show most clearly what were the intentions of this designing man, and how much we may congratulate ourselves upon having escaped from his clutches.

This circumstance ——— is sufficient to prove the utter worthlessness of the criticism; and shows us how careful we should be not to admit the theories of enthusiasts as sound evidence.

I shall speak ——— of facts, without making any comment upon them; and shall leave you to draw your own conclusions on this extraordinary affair.

On mentioning the fact, and questioning them as to their knowledge of it, they all denied it excepting one ———, on whose countenance I could trace evident signs of conscious guilt.

"Homely but wholesome roots
My daily food, and water from the nearest spring
My ——— drink."

"Here we stand ———,
As in our form distinct, preëminent."

Almost—Nearly.

That which is begun and approaches its completion is *almost* done; that which is on the point of

being begun is *nearly* begun. A man is almost killed who receives so severe an injury that his life is despaired of; a man is nearly killed who narrowly escapes an injury which is sure to cause his death. It is almost twelve o'clock when the greater part of the twelfth hour has elapsed; it is nearly twelve o'clock when it is just on the point of striking twelve. The idea contained in almost is incompleteness; the idea contained in nearly is imminent action. *Nearly* regards the beginning, and *almost* the end of an act.

Exercise.

I have ——— finished writing my letters; as soon as I have finished them, I shall be happy to accompany you to your friend's house.

On their return from India, the vessel in which they had embarked encountered several severe storms, and on one occasion she ——— foundered.

The night was so dark, that I could not see a yard before me, and I had ——— driven over him before I even caught a glimpse of his figure.

I had ——— reached the end of my journey, when, driving through a dark lane, I heard voices as of men conversing together, and who seemed to be walking in a direction towards me.

The two rivals had ——— met each other; for the one had not left my lodgings five minutes before the other arrived.

He was so excited on the receipt of this news, that he was ——— out of his wits with joy.

The sailor was so weak when taken out of the water, that he ——— fainted from exhaustion.

Also — Likewise — Too.

Also means *as-well-as; likewise* means *in a similar manner; too* means *in addition.* Likewise is one of those words which are fast disappearing from our language. It is seldom used in written language, and still more seldom in conversation. The strict distinction between also and likewise is that *also* classes together things or qualities, whilst *likewise* couples actions or states of being. Thus Milton—"In Sion *also* not unsung," *i. e.* as well as in other places. He did it *likewise, i. e.* in the same manner as others. He did it *too*, would mean, "he did it in addition to others;" also is now generally used for likewise, but not always correctly.

Exercise.

"His chamber ——— bears evidence of his various avocations; there are half-copied sheets of music, designs for needlework, sketches of landscapes indifferently executed, &c."

"Let us only think for a little of that reproach of modern times, that gulf of time and fortune, the passion for gaming, which is so often the refuge of the idle sons of pleasure, and often ——— the last resource of the ruined."

"All the duties of a daughter, a sister, a wife, and a mother may be well performed, though a lady should not be the finest woman at an opera. They are ——— consistent with a moderate share of wit, a plain dress, and a modest air."

"And Jesus answered and said unto them: I ——— will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things."

"In these two, no doubt, are contained the causes of the great Deluge, as according to Moses, so ——— according to necessity; for our world affords no other treasures of water."

On this account ——— his style is highly exceptionable.

"But as some hands applaud, a venal few!
Rather than sleep, why John applauds it ———."

"Your brother ——— must die;
Consent you, Lepidus?"

At last—at length.

What is done *at last* is brought about notwithstanding all the accidents or difficulties which may have retarded its accomplishment; what is done *at length* is done after a long continuance of time. In the former expression, obstacles or obstructions are the causes of delay; in the latter, the nature of the thing to be done, or the quantity of labour expended upon it, causes it to occupy a long space of time. He who has had many difficulties to encounter accomplishes his ends at last; what takes a long time to do is done at length.

Exercise.

By means of working day and night for many weeks, the task was ——— completed, and presented in time for the approbation of the judges.

The bridge, which had occupied many years in its construction, was ——— opened with the usual forms and ceremonies.

——— after a long interval of anxious suspense, we received news that the vessel had been seen off the coast, and was expected to arrive in port in a few days.

"———!" exclaimed my friend, "——— I see you once more, and after all your wanderings and dangers shall again enjoy the pleasure of your society and conversation!"

After many fruitless attempts, in which he experienced much vexation and disappointment, he ——— succeeded in bringing his invention to perfection.

———, after a siege of ten years, the city of Troy was taken and burnt to the ground, and its inhabitants carried away into slavery.

"A neighbouring king had made war upon this female republic several years with great success, and ——— overthrew them in a very great battle."

"——— being satisfied they had nothing to fear, they brought out all their corn every day."

Between — Betwixt.

The word *betwixt* has become almost obsolete in colloquial language, where it has given place to *between*. As long, however, at it is used in writing, the distinction which it is undoubtedly entitled to should be maintained. *Betwixt* connects two things that are at a distance from each other; *between* joins two objects that would be contiguous but for what separates them. What fills up the whole intervening space, is between two objects; what is placed at an equal distance from each of two objects,

and yet does not touch either of them, is betwixt them.

"Hard by, a cottage chimney smokes,
From *betwixt* two aged oaks."

MILTON, *L'Allegro.*

The number seven comes between six and eight; the number four is betwixt one and seven.

Exercise.

"Friendship requires that it be ——— two at least: and there can be no friendship where there are not two friends."

"Hovering on wing under the cope of hell,
'——— upper, nether, and surrounding fires."

"Methinks, like two black storms on either hand,
Our Spanish army and your Indian stand,
This only place ——— the clouds is clear."

The animosity, which had been long suppressed with difficulty on both sides, now burst forth, and war was solemnly declared ——— the two nations.

About this time the animosity ——— Octavian and Antony became violent, and each suspected the other, perhaps not unjustly, of attempts at assassination.

Children quickly distinguish ——— what is required of them and what is not.

Further — Farther.

The positive degree of the first of these words is *forth*, which is compared thus; — forth; further; furthest. The second word is compared thus: far; farther; farthest. *Further*, then, means more in

advance; *farther*, at a greater distance. When we are further on our journey, we are farther from the starting place. In abstract language, the same distinction should be maintained. One boy may be much further (in his studies) than another. After many trials, we may be farther than ever from success.

Exercise.

It may be remarked, ———, that all the knowledge we possess on any subject is, in reality, abused, whenever we employ it for any other purpose than to improve ourselves in virtue, or to alleviate the distresses of others.

He had strayed many miles ——— from home than he had ever done before; the night was gathering in, and looked black and stormy, and he began to speculate upon the not very pleasing probability of being obliged to spend the night in one of the forest trees.

The advocate, after speaking with great eloquence in his defence, alleged ———, that the extreme youth and inexperience of his client should certainly be admitted, in this case, as powerfully extenuating circumstances.

"What ——— need have we of witnesses."

I had not proceeded much ———, when a troop of urchins, vociferating with all their might, burst from the door of one of the village cottages, and immediately spreading over a wide green, began, with the greatest activity, to engage in a variety of sports.

Nevertheless — Notwithstanding.

Nevertheless excludes subtraction; *notwithstanding* excludes opposition. "He did his duty never-

theless," signifies that circumstances did not make him do less of his duty, or did not diminish the activity with which he performed it. "He did his duty notwithstanding," means that opposing circumstances had not the effect of preventing him from doing his duty. Nevertheless is for "not the less," or nathless, as Milton uses it; notwithstanding signifies "nothing opposing." Notwithstanding is often used at a preposition: as in the phrase "notwithstanding my exertions"—nevertheless is never so used. Nevertheless is more frequently used with a verb; notwithstanding, with a noun.

Exercise.

——— all the opposition of the nobles, Tiberius Gracchus had sufficient influence to procure the passing of the Agrarian Law.

Though opposed by the whole body of the Roman aristocracy, Gracchus persisted ——— in carrying out his measures to secure an improved condition to the poorer classes of Rome.

"Many of the men were gone ashore, and our ships ready to depart; ——— the admiral, with such ships only as could be put in readiness, set forth towards them."

This sudden change of fortune had no apparent effect upon his mind; for though he was unexpectedly put in possession of immense wealth, he was ——— as attentive to his duties and as industrious in his habits as before.

——— all the losses he had sustained from unfortunate speculations, and from over-confidence in the unworthy, he is still so rich, that if he chose, he could retire from business, and live in the greatest luxury on his property.

Here—hither. Where—whither. There—thither.

The proper distinction between *where* (in what place), and *whither* (to what place), is not always maintained; indeed, a strong tendency exists to banish the latter word from our language altogether. These adverbs, with their cognates here—hither, and there—thither, have become so confounded as to make a distinction between them almost hopeless. It is very common to hear, "*Where* are you going? Come *here.*" These sentences strictly mean, "In what place are you going?" "Come in this place;" which are manifest absurdities. *Here, there,* and *where* should be used where rest is implied. *Hither, thither,* and *whither* after verbs of motion. Thus: Stay *here.* Come *hither. Where* do you live? *Whither* are you going? I saw him *there;* he proceeded *thither.*

Exercise.

"O stream,
Whose source is inaccessibly profound,
——— do thy mysterious waters tend?"
"——— let us tend
From off the tossing of these fiery waves,
——— rest, if any rest can harbour ———."

I shall go to Brighton next week. Shall you be ——— this summer?

"That lord advanced to Winchester, ——— Sir John Berkley brought him two regiments more of foot."

I visited last autumn the place ——— I first had the pleasure of making your acquaintance.

"Who brought me ———
Will bring me hence; no other guide I seek."

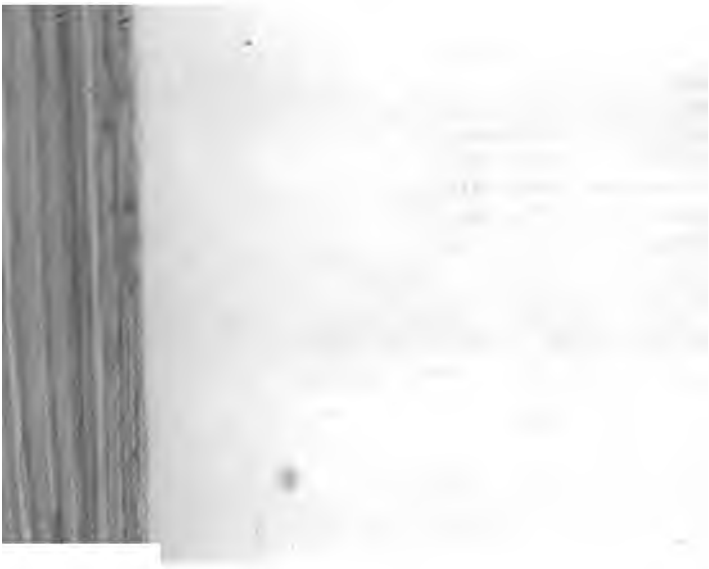
Pompey followed Cæsar into Thessaly, ——— the latter had already taken his position in the neighbourhood of Pharsalus, and ——— the hostile armies met each other.

Cleopatra returned to Alexandria, ——— she was accompanied by Antony.

"——— Nature first begins
Her farthest verge."

"Gigantic Pride, pale Terror, gloomy Care,
And mad Ambition shall attend her ———."

"——— Phœnix and Ulysses watch the prey,
And ——— all the wealth of Troy convey."



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[*November* 1857.

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